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Evangelical Vol.82 No.2 June 1976 Ontario Bible College

RECORDER



A Bicentennial Salute
to the Church
in America

GOODBYE TO 16 SPADINA ROAD!

WELCOME TO 3425 BAYVIEW!

Since 1929, that 16 Spadina address has been the home of Ontario Bible College. For nearly half a century it has been "our school" for more than 15,000 men and women who came from around the world to study Bible. More than 4,000 of them have graduated in that half-century, and have served Christ around the world.

Now time and space have made necessary a move. This will be the last issue of the 82 year old Recorder from the old address. Two addresses in 82 years isn't bad! Now a third address will start us off on our 83rd year.

Goodbye, dear old "16". We have enjoyed our stay. There have been times of revival (four times to the Editor's personal knowledge); times of enrichment of our personal lives; times of evangelism; times of tears; times of growth; times of salvation.

In the words of Dickens, in his Tale of Two Cities:

"It was the best of times, it was the worst of times; it was the age of wisdom, it was the age of foolishness; it was the epoch of belief, it was the epoch of incredulity; it was the season of light, it was the season of darkness."

The Great Depression was at its height when 16 Spadina opened for business. And the rooms and halls were crowded as young people came for training for Christian service.

The College grew until expansion made us take over the property to the south. Then residence buildings were added until a full campus came into being.

Now stretched beyond comfort and convenience, the campus is too small. The new campus on Bayview Avenue has come into view in answer to prayer.

Several thousand people will say goodbye to No. 16 with nostalgia and grateful memories. Let us all welcome the new campus, a new era, and new opportunities.

It will still be the Ontario Bible College you all remember.



From this . . .

. . . to this.



AND SPEAKING OF CANADA ...

As a country on a map, we lie sprawled across the top half (the larger half at that!) of North America. Four thousand miles wide; here are four million square miles of land and water, singularly blessed by God.

This enormous territory, blessed by every variety of climate and with almost every natural resource, is rich beyond the dreams of any nation.

Joined by highways, railways, airlines and waterways; linked by radio, television and telephone, Canada stands unique among the nations of the world.

Our people have come from many parts of the world, from many racial origins, but we are plain Canadian, sharing with the world our faith and our plenty.

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As a nation, we are grateful for the past, invigorated by the present and inspired by the challenge of the future.

As a nation blessed by God, we need to stop and evaluate our spiritual resources, and share them too, with the world.

If 1976 brings our U.S. neighbours to a bicentennial reflection, and encourages our American brethren to a more firm dedication, then the Canadian Christian community, on its 109th birthday should do likewise.

For all of us, the words of II Chronicles 7:14 should be our watchword for 1976:

"IF MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS: THEN I WILL HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND."

America the Beautiful

A Bicentennial Salute to the Church in the U.S.A.

Douglas C. Percy

One summer day, octogenarian and ex-President John Adams wrote to his old friend and former rival Thomas Jefferson.

"Who shall write the history of the American Revolution?" he asked. "Who will ever be able to write it?"

Replied Jefferson: "Nobody, except merely its external facts . . . The life and soul of history must forever be unknown."

As the United States of America celebrates its 200th birthday in this significant year of 1976, Jefferson may be partly right. Bicentennial celebrations have absorbed the planning and genius of millions of Americans. The events of that history that Adams mentioned will be remembered and reenacted. Commemorative tableaux, nostalgic journeys, books, films, plays and all the other means of communication will dwell on 200 magnificent years of history.

Some of the celebrations will be garish and noisy. Some will be opulent as befits the world's wealthiest nation. Some will be homespun and reflective, the stuff that nostalgia is made from. Others will reflect the wealth of artistic genius that is peculiarly American . . . the potpourri of a hundred civilizations and cultures that have put down roots into this rich soil.

It is a birthday celebration that may never occur again. And yet as Jefferson said, it will largely be the surface of history, not its soul.

A birthday requires a birth certificate, and the United States of America has its own illustrious and imperishable document. It is the Declaration of Independence of 1776, signed with ink and spattered with blood; written on carefully preserved parchment, but more deeply engraved on the heart and in the soul of its people.

Gettysburg and slavery; Benedict Arnold, the military genius; George Washington, the father of his country; Paul Revere and his midnight ride; Abraham Lincoln and assassinations; Benjamin Franklin, one of the most amazing men of history. Let names and places, the events of history, riffle thus quickly through the mind. Everyone will have a favourite memory of someone or of something that spells America. But these are the body of history, not the soul.

The Declaration of Independence said it best, as in the opening words it

spoke of "A Nation under God . . ." The coin of the realm was stamped with the glorious motif, "In God We Trust." Freedom of Religion was one of the capstones of the move to independence, and the Bible was the foundation upon which it was built. Here lies the soul of living history . . . and man and his acknowledgement of the sovereignty of God.

History in itself simply gives us a Declaration of Independence, the Boston Tea Party, the Battle of Lexington, Washington crossing the Delaware, and the host of great men and women whose names are the warp and woof of America.

But the deeper meaning of America is that simple phrase: "One Nation Under God." It is symbolized in George Washington, not in the legend of the cherry tree, but actually on his knees praying for a way out of the desperate situation at Valley Forge. It is a picture of a man of incorruptible integrity, worthy to lead a young nation in the paths of righteousness. It shows a noble figure standing at the forefront of American life, with a serene calmness of temper that spoke of perfect self-mastery. A God-fearing man changed the course of American history.

The soul of America is a people in touch with God. And for 200 years, in spite of leaders who may have been indifferent to the claims of Christ and unworthy of high office, God still had His people, His church, labouring with zeal and devotion. It was from this soul of America that we see the greatest home and missionary movement since the first Christian century. From here has gone a great tide of dedicated life to minister in the name of Christ in all the world.

It is fitting then, that we of the Canadian Christian community, should salute the American Christian community on this significant date. For we

with them are "one people under God," "all one in Christ Jesus," "joint heirs with Jesus Christ."

We not only have a common heritage, but Canada must forever be grateful for the spiritual contribution that the United States of America has made, through its Christian church, to our enrichment and growth. America has shared its great Christian preachers and teachers, as well as its wealth and its initiative and genius. The Bible College movement came to Canada, in the establishing of the Ontario Bible College in 1894, "Canada's First Bible College," because D. L. Moody shared his vision, and sent one of the first students from his Chicago school to encourage the Canadian brethren. Evangelists and pastors, writers and educators, missionaries and workers — all these have moved across the border to aid the struggling Canadian church, until today there is a rich reciprocity in the exchange of talent and skills for the glory of God.

The Birth of a Nation

It was July 2, 1776 that the delegates to the Second Continental Congress served as midwives at the birth of a new America — a process that was to prove as painful and bloody as true birth — and severed the cord that bound them to Britain, the mother country.

Two days later the Declaration of Independence was signed. Written largely by Thomas Jefferson, it was a unique document indeed. July 4 was not merely a declaration of independence; it was a declaration of faith, of human dignity and human rights. It was a philosophy of freedom that reached for the stars and held on to the earth. Liberty and the pursuit of happiness were the ideals. It was an auspicious start.

The Tide of Revival

Piety, Christian morality, the Bible, the Church and God — these were the roots of early America. But the young nation was nearly 25 years of age before a strong tide of spiritual revival provided the mortar that was to hold the nation together and to make it great.

It was nearing the end of the eighteenth century. In his "The Light of the Nations", J. Edwin Orr has written:

"The last decade before the turn of the century began in discouragement.

Bishop Madison in the diocese of Virginia shared the conviction of Chief Justice Marshall, a devout layman, that the church was too far gone ever to be revived, while Bishop Provost of New York felt the situation was hopeless, and simply ceased functioning. General Assembly in the Presbyterian Church officially deplored the dereliction of religious principles, the prevailing impiety and the corruption of public morals. Baptists admitted a very wintry season in which the love of many had grown cold, while members were being lost to the Methodists alone at the rate of four thousand a year.

"In despair or hope or both, Isaac Backus (who was converted in 1741 during the Great Awakening), Stephen Gano and a score of New England pastors posted a call for a nation-wide 'Concert of Prayer'. They were desperate men engaged in sincere intercession for many months and years.

"At that time, the colleges in the longest settled parts of the country were hotbeds of infidelity and immorality. Interest in things spiritual had ebbed away. When the tide turned, it did so imperceptibly at first in scarcely noticeable gatherings of just a handful of students for prayer."

"When the brilliant Timothy Dwight, grandson of Jonathan Edwards, came to the presidency of Yale College in 1795, he invited his students to attack freely the truth of the Scriptures, and he answered them in a series of pungent sermons in chapel. Among his topics were 'The Nature and Danger of Infidel Philosophy,' and 'Is the Bible the Word of God?' Then he proceeded to grapple with the problems of materialism and deism in his direct exposition of theology.

"This provoked such interest in religion that in 1802, one-third of the total student body made public profession of conversion in a revival that moved the halls of ivy. In succeeding years, the student revivals at Yale were repeated.

"On a summer afternoon in 1806, five students of Williams College were driven from a grove of maples where they were accustomed to meet for prayer. They sheltered from the thunderstorm under a haystack, and there prayed about a plan to reach the unevangelized heathen for Christ.

"The thunderstorm was of short duration, and the sun broke through the clouds as the light of a clear pur-

pose broke upon their souls. Samuel J. Mills gave the decisive word:

"We can do it, if we will!"

"Out of the Haystack Compact grew the whole modern American missionary movement. Out of the college awakenings came other blessings.

"Thus began the movement in American schools of higher learning. There followed revivals of religion in Andover, Princeton, Washington and Amherst and other university colleges, producing not only the modern American missionary movement but a generation of evangelistic ministers to serve the opening western states.

"OUT OF THE HAYSTACK COMPACT GREW THE WHOLE MODERN AMERICAN MISSIONARY MOVEMENT."

"The spread of infidelity was effectively halted and out of the movement came not only the home and foreign missionary societies, but also the foundation of numerous academies and colleges, theological seminaries, religious societies and philanthropic organizations.

"Latourette has pointed out that of one hundred and eighty denominational colleges in existence in 1860, four-fifths were founded and maintained by the evangelistic denominations. The schools themselves were evangelistic communities, led by teachers with strong religious convictions, so it is not surprising that religious revivals again and again broke out in American colleges."

From this Great Awakening came all that we know today of evangelical activity. It was the birthdate of the great mission societies that during the next 150 years were to girdle the globe. Rescue missions and Sunday Schools, philanthropic organizations, chautauques and camp meetings, conferences and camps — all these and more were the bones that came alive as the Spirit of God blew upon them.

The Bible Institute and Bible College movement began in this high tide of spiritual vigour, providing the greatest resource for the Kingdom of God in trained and dedicated workers, that Christian history has ever known.

And as the flood increased, it spilled over into Canada. Or perhaps back into Canada would be more appropriate, for

according to Orr, it was through a "gust of divine power in Hamilton, Canada" that the Great Awakening began.

Piety and Christian morality in public and in private life became the distinguishing marks of much that was America.

This is illustrated by the spiritual influences on the life of Abraham Lincoln.

"The practical values of vital Christianity which the Evangelical Awakening had so largely revived now diffused throughout the English-speaking world. The first influences which moulded Abraham Lincoln's boyish mind, were his mother's reverent Scripture reading and her simple Evangelical piety, together with the occasional ministrations of Methodist and Baptist itinerant preachers, which he never failed to attend, despite the mud, slush, or snow of frontier trails, which so often he had to trudge. The Bible throughout life, remained to Lincoln "The Book of Books." Always, it was on his Presidential desk; daily, he perused its pages; his spiritual outlook was formed and coloured by it; his great heart was warmed by its prophetic utterance; his tender sympathies were kindled at its sacred fires; and who can deny that the clear, tense, glowing imagery of his trenchant speech, derived from this intimacy with Holy Writ? Lincoln was as much a product of the Revival's impact in America, as was Wilberforce of its impact in England." (J. Wesley Bready)

"AND THIS INFLUENCE WAS DUPLICATED IN THE LIVES AND CHARACTERS OF THOUSANDS OF NATIONAL AND STATE LEADERS"

And this influence was duplicated in the lives and characters of thousands of national and state leaders, and millions of the rank and file who make up the peoples of a nation.

"One of the last lectures given by Ira D. Sankey, the noted gospel singer, on 'Sacred Song and Story,' was delivered before a large audience in Washington, D.C. It was during the administration of President Wm. McKinley, and among those attending the

lecture were Secretary of State John Hay, members of Congress, and several judges of the Supreme Court. The audience heartily joined in the singing of several of the hymns with Mr. Sankey, but the favorite of the evening was the soul-stirring, 'Nearer, my God, to Thee.'

"During the visit to the nation's capitol, Sankey had requested Dr. Hamlin, pastor of the Church of the Covenant, to secure for him an appointment for an interview with President McKinley. Two days later the chief executive welcomed the singer warmly and graciously to the White House, expressing his pleasure in meeting personally one whom he had often heard in Ohio, and whose gospel singing he had much enjoyed.

"I understand that you are quite a fine singer yourself,' Mr. Sankey said by way of greeting. With a smile the President replied, 'I don't know about that; but I try, like you, to sing the songs of Zion in the Spirit and with the understanding.'

"The following day President McKinley went to New York, and while there attended a church service on Fifth Avenue. During the service, 'Nearer, my God, to Thee' was sung, and the President's clear voice rang out as he joined heartily in singing his favorite hymn. As he sang, oblivious to his surroundings, a reporter took a photograph of him which appeared the next day in one of the New York papers.

"It was in Buffalo, in 1901, that the martyred President lay dying by the hand of an assassin. As his life was ebbing away, the sorrowing bystanders heard him singing faintly:

'Nearer, my God, to Thee
Nearer to Thee;
E'en though it be a cross
That raiseth me!
Still all my song shall be
Nearer, my God, to Thee,
Nearer, my God, to Thee,
Nearer to Thee!'

Thus, on the wings of a song sacred to thousands who have heard its comforting words in time of sorrow, passed away one of the nation's noblest men. At the time of his funeral in Canton, Ohio, all the trains, trolley cars, and nearly all machinery in the United States were stopped for five minutes, and 'Nearer, my God, to Thee' was sung in nearly every church in the land."

The Growth of the Church

"The weather was forbidding as Lay Preacher Thomas Rankin arrived that early July Sunday in 1776 at White's Chapel southwest of Petersburg, Virginia. He had planned to hold an open-air meeting, with shade trees shielding the congregation from the blazing southern sun. But it was raining, so he had to pack the worshipers into the chapel, while about 400 more clustered in the rain at the doors and windows. Then, as Rankin orated on Ezekiel's vision of the dry bones, the mixed crowd of whites and blacks began moaning and crying to God for mercy, some kneeling, some falling on their faces. Rankin repeatedly begged his listeners to compose themselves, but his words were drowned out.

"This was no isolated event. Similar paroxysms befell another congregation the previous Sunday, Rankin's first in the area, when he held two meetings at nearby Boisseau's Chapel. Indeed, at a series of May meetings at Boisseau's Chapel, said the Rev. Devereaux Jarratt, Anglican ally of the current revival, 'the windows of heaven were opened and the rain of Divine influence poured down for more than 40 days.'

"While a political revolution had been in the making, a religious revolution had stirred Virginia, where many of the tax-supported Anglican clergy were known locally for their laziness, snobbery and even immorality. Indeed, many back country Virginians never saw an Anglican priest at all. Jarratt was shocked by the clerical convention in Williamsburg two years before when his colleagues treated Christian doctrines with what he called 'ridicule and profane burlesque.'

"The vacuum left by Anglican apathy had already attracted a number of new movements. First came 'New Side' Presbyterians, preaching the 'new birth,' a life changing experience of salvation. Then the Baptists, with a similar message. Then came the Methodists — not a new denomination at this point but an order of Anglican laymen who preached the revivalist Gospel and established prayer cells. Rankin, who arrived from England in 1773 was their current American leader.

"Methodism began when Oxford-trained John Wesley, newly back from a missionary tour in Georgia, felt his heart 'strangely warmed' during a reading of Luther's preface to Romans at a service in London in 1738. Unlike

the usual Anglican priest, Wesley set out to spread assurance of salvation to Britons of all classes. Still indefatigable at his 73rd birthday, Wesley also insisted on 'doing good of every possible sort' for the needy. He required a puritanical code of his flock: no swearing, Sabbath work, buying or selling liquor, brawling, or wearing of rich apparel.

"Despite the remarkable growth of Methodism in Britain, Wesley did not send any preachers to America till 1769, and the movement was almost unknown in Virginia when the late Robert Williams landed there three years later. As was his plain-spoken style, Williams mounted the Norfolk courthouse steps, began bellowing a song to draw a crowd, then launched into a torrid message of salvation. Passers-by were so unaccustomed to fire-and-brimstone preaching that, on hearing all the 'damns' and 'hells,' they scolded him for cursing.

"Despite their rapid growth, the Methodist 'societies' claimed only 2,456 members in Virginia and a scant 4,921 in the Colonies as a whole. They were also imperiled by the fact that Wesley wrote a book, *A Calm Address to Our American Colonies*, in which he argued that the authority of the state comes not from the people but from God." (TIME, Special Bicentennial Issue, dated July 4, 1776)

Under the leadership of the Spirit of God, the church prospered. "The Bible Belt" became a common nomenclature for great areas of the country. The spires of churches sprang up in the wake of "saddle-bag preachers." Conversions and revivals were the high-lights of community life.

Church leaders and evangelists led in church growth. Great institutions were founded as evangelical schools of learning. And while many had founded on the shoals of liberalism, their great days saw great things done for God.

Henry Ward Beecher, Dwight L. Moody, Billy Sunday, Ira D. Sankey, Reuben Torrey, Jonathan Edwards, George Whitefield, Charles Finney, Henry Drummond, Francis Asbury, Adoniram Judson, C. I. Scofield, and a great host of others have all made imperishable contributions.

The church grew through the preaching and teaching of the Word of God, and through the advent of the "gospel song" that gave wings to the message of salvation.

And always the fruit of that growth

was shared with others — Canada and the nations of the world. It was, as Latourette has called it, The Great Century.

But perhaps affluence, prosperity, the good life were too much for a people nurtured on piety, hard work and family. And in the 20th century, sad things began to happen to this great country.

"The Unraveling of America"

In a book of that title by Stephen V. Monsma (InterVarsity Press) the author takes a look at the contemporary Christian scene. He writes:

"This feeling of unease and uncertainty over mankind's direction was discussed in a TIME essay:

The reigning wisdom that informed and compelled the past few decades is under attack — or, at the very least under cross-examination. That wisdom has been variously called liberalism, rationalism, scientism: concepts certainly not identical but related. But now man's confidence in his power to control his world is at a low ebb ... At the heart of the ferment of the '70s is a deep, even humble perception that man and his universe are more complex than he recently thought. ... Optimism had bred a false enthusiasm that this method or that system was somehow the answer. Now some of the growing skepticism questions whether any system can ever fully surmount the recalcitrance and perversity of man.

The fact that self doubts and a questioning of past values are indeed abroad in American society is demonstrated by the resurgence of interest in the occult and in religion (usually outside the established churches) and by the rise of nostalgia which looks back to an earlier age. It is also seen in the great popularity of three recent books which question where man is going and what he is doing to himself: Charles Reich's *The Greening of America*, with its critique of a materialistic set of values. Alvin Toffler's *Future Shock*, with its emphasis on the unsettling effects of technological advance, and Richard Bach's *Jonathan Livingston Seagull*, with its parable extolling independence and the breaking away from the confines of a narrow society.

"In light of these growing feelings of distrust and uncertainty, Christians are challenged to use the values and in-

sights of Christianity to give direction to our confused age. Our society has tried humanism, scientism and existentialism — all of which have led us into a dead-end alley. The values and insights of a post-Christian world have given us body counts and kill ratios, the Damoclean sword of nuclear destruction and a technology which threatens all of us with dehumanization, presidential statements later declared 'inoperative' and a felon as Vice-President, decaying cities and environment pollution fed by an insatiable materialism. It is time that

"TODAY THERE ARE INDICATIONS THAT EVANGELICAL CHRISTIANITY REPRESENTS THE THOUGHT OF A LARGER NUMBER OF PROTESTANT CLERGY AND LAITY THAN DOES ANY OTHER THEOLOGICAL POSITION."

Christians speak to the political and social dilemmas of our society.

"Yet Christianity is in danger of floundering in the political and social world with as little sense of purpose or direction as the various isms we have been following. When Christians have gained political and cultural ascendancy in the past, the record they have written has often been less than enviable. One thinks of medieval Europe with its crusades, rigid structure of privilege and persecution of Jews; or of Cromwellian England with its political authoritarianism and brutality toward Ireland. To give the direction our world so badly needs, a thoughtful understanding of Christianity's values must be wedded to an equally thoughtful understanding of the political and social worlds. Answers do not come easily and the pitfalls are many.

"Yet the Christian — while recognizing his own fallibilities and limitations — is convinced his basic values and insights are true, and thus, when applied perceptively and accurately to the political world, will result in a surer sense of direction than will the non-Christian values and insights we have been following. Christianity does not offer a sure, self-evident way out of our difficulties; it does offer a better, more promising way than other approaches. I claim no more — or no less — for Christianity.

"Evangelical Christianity has had a long and rich history. It traces its origins to the doctrines found in the Bible, most clearly developed by the apostle Paul in Romans and the apostle John in I John. It is the Christianity which was held by the early church, by the Protestant reformers and their followers, and is held today by many Christians in a wide variety of churches. It is the Christianity of the best-known doctrinal or creedal statements of the church down through its history: the Apostles' Creed, the Nicene Creed, the Augsburg Confession, the Heidelberg Catechism and the Westminster Confession. It is the Christianity of great historic figures in the church such as the apostle Paul, Augustine, Martin Luther, John Calvin, and John and Charles Wesley. It is the Christianity of such literary figures as John Bunyan, John Milton, John Donne and C. S. Lewis. Today there are indications that evangelical Christianity represents the thought of 'a larger number of Protestant clergy and laity than does any other theological position.'

"The politics of a post-Christian world has given us Vietnam, Watergate, urban decay, black ghettos, suffocating pollution and the threat of nuclear devastation. A basic thesis of this book is that the political alternatives being offered Americans today are morally and practically bankrupt. Their presuppositions are false, their diagnoses misleading and their prescriptions disastrous.

"But can the values and insights of evangelical Christianity lead to a politics any less marked by violence, militarism, hate, materialism and corruption than do the values and insights of naturalism, scientism, positivism and existentialism? I believe they can. They at least offer us a basis for understanding and nature and source of our problems and why past approaches have failed to create a just, humane politics."

The call is to bring America back to the God of its fathers, the faith once and for all delivered to the saints, and to the Word of God, the Bread of Life by which man must live.

Intercessors for America

On its 200th birthday, a ringing call has gone out to pray for America. The need is to claim for them (as for all lands) II Chronicles 7:14: "If My people, which are called by My name, shall humble themselves and pray, and seek

My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

We who have benefited so much from "America The Beautiful," and who today salute its spiritual greatness and contributions, should stand with them in prayer, in dedication, in commitment to the Lord Jesus Christ.

Christians in the Corridors of Power

Benjamin Franklin, philosopher, scientist, politician, legislator, statesman, author and "the second father of his country," gave this dictum in the 18th century:

"He that shall introduce into public affairs the principles of primitive Christianity, will change the face of the world."

In their book, **Washington: Christians In The Corridors Of Power**, Hefley and Plowman write of a new day dawning, as quietly but purposefully Christians are again being heard and seen. They are in the places of decision and power, they are vocal and spiritual. On page 10 they write:

"Moving quietly among these groups are persons who, while eschewing the title, nevertheless function as full-time or part-time missionaries and evangelists. Most of them are laypersons. Some are staked by churches and friends, others support themselves. Unlike the street preachers and religious protesters who come and go, these resident workers hang in there year after year, working for spiritual renewal at the nerve-center of the nation. If it happens here, they reason, it can change the country, maybe the world.

"In some eight months between the energy-crunch Christmas of 1973 and President Nixon's resignation, when the main headlines were occupied with Watergate and other crises, another story emerged: something involving God and man was happening in Washington. Ex-Nixon aide Charles Colson, a Teamsters lawyer and the reputed tough guy of the Watergate cast, had gotten converted and was talking — about Christ and changed values. His mentor in the faith, outspoken Iowa Democrat Harold Hughes, announced he was giving up

his Senate seat at the end of his term in early 1975 to become a fulltime Christian worker. Oregon Republican Mark Hatfield led the Senate to endorse a national day of prayer and humiliation, echoing a similar call by Abraham in a time of national distress more than a century earlier. State and city officials across the land voiced their support."

Charles Colson was "Born Again" and wrote a book bearing that stark title. The sins of pride and arrogance, as portrayed in C. S. Lewis's **Mere Christianity** gripped and convicted him. Now he with many others, bears faithful witness for Christ.

The Year 201

"America The Beautiful" is 200 years old. We salute and congratulate our brethren across the border. And we share with them our concern and cooperation for the 201st year. Perhaps that will be the year of Christ's return. Let us together watch, work and pray with that day in view.

Then we shall all worship Him in the beauty of holiness.

SCRIPTURES IN NEW LANGUAGE EVERY 13 DAYS

The Canadian Bible Society has announced that one complete book of the Bible has been published in 1,577 languages, an increase of 28 in one year. The New Testament is in 629 languages and the complete Bible in 257.

Among the 28 languages in which a part of the Bible has been published for the first time are Afaraf in Ethiopia, Kupsapiny in Uganda, Western Kutchin in Alaska, and Vaagriboli in India. The Canadian Bible Society is currently participating in over 500 language projects throughout the world. Scripture translation and revision is proceeding in at least fifteen languages in Canada.

Last year the Canadian Bible Society distributed 3,619,000 Bibles, Testaments, single books of the Bible and Scripture Selections in 92 languages in Canada. It reports that distribution in both English and French in Canada was the highest in history.

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In the chapter "The Moral World" in his two-volume **The Man Who Changed the World**, Dr. Herbert Lockyer writes lucidly and scripturally of the problems confronting youth today.

In one paragraph he writes of

The Puritan World

"There are some people today who sneer at the Puritans, but if "Puritan" stood for a belief in chastity before marriage and fidelity after marriage, together with an experience that God Who gave us our senses and bodies can teach us to control them, then no Christian should be ashamed to be called **Puritan**. As the Puritans had an ideal of moral stability and responsibility which made certain the security of the home and the wholeness of society, we could certainly do with a strong dose of Puritanism to reverse the appalling moral situation of our time. Historians tell us that out of twenty-one civilizations which this world has known, fourteen passed into the limbo of obscurity because they became instruments which God could no longer use. Would that professedly civilized nations today could take the warning as they grapple with ever increasing problems."

God and Goals

The Latin word is "gradus" meaning step. To "graduate" means "to go, step by step." And that is what graduation from Ontario Bible College means. A step, in the will of God, for dedicated, Christian young people.

On May 1, 1976, there were 83 graduates to receive diplomas and degrees as they took another step with God, in moving toward personal goals and the "prize of the high calling of God in Christ Jesus."

Nearly 5000 people gathered at Varsity Arena to share with them in their graduation, and in the emotion packed evening as 410 young people bore witness to their faith in Jesus Christ.

Their common testimony was: my life belongs to God, and my goal in that life is the will of God. How did they express it?

Perhaps when they all joined voices to sing, *"I have only one life to live; one life is all I have to give."* Or when the graduating class, with hoods on their shoulders, tassels hanging proudly on the left and precious degrees under their arms, turned to face the audience. Fellow graduate Marvin Reimer raised his hands to direct them, and solemnly and prayerfully they sang their class hymn:

*"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.*

*"See from His head, His hands, his
feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"*

*"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine
Demands my soul, my life, my all."*

This dedication to God and His goals was expressed by the four students who spoke for their fellow graduands, sharing the work of God in their lives.

For Ruth Parr, it was the experience of seeing God work in and through the simple things of life. Through humble and humbling circumstances; through friends and "the Friend that sticketh closer than a brother." Through pain



Mark Bronson

and provision, prayer and praise, God and His goal became reality.

When Lascelles Newman was in high school in his native Jamaica, he too found meaning and purpose in Christ, particularly through Inter School Christian Fellowship. Mark Bronson, on the other hand, found Christ at his mother's knee (a sacred spot! Mothers, take note.) and was encouraged in a warm, Christian family situation, to put God first.

Do life goals only become evident at some older, definite period of life? Not necessarily for Carolyn Moulton, who from the norms and life style of a Christian home, received her knowledge of God and direction for life. "There



Lascelles Newman



Carolyn Moulton

was never any dramatic turning point," she declared. "While I used to be rather envious of those who could paint an exciting picture of a conversion experience, I have since come to appreciate more fully, growth as a believer in the fellowship of a Christian family."

God and life goals. This is the way that, step by step, one enters the rich, full and abundant life Jesus promised.

God and Goals. A good motto for the Class of 1976, although their official motto is taken from I Chronicles 28:9: **"WITH A WHOLE HEART AND A WILLING MIND."**

God and Goals: This is the reason for, and work of, Ontario Bible College.



Ruth Parr

The New Frontier— From Youth to Maturity

The founder of TIME magazine, Henry Luce, died a few years ago. Before his death, he wrote a last news piece on his beloved America. It is the dream of a man for the youth of his dreams. Luce wrote:

"We are the country of the endless frontier, of the big sky, of manifest destiny, of unlimited resources, of go west young man, of opportunity for all, of rags to riches, mass production, nothing to fear but fear itself, technical know-how, a chicken in every pot, gung ho and can do. We have won all the marbles — and it just isn't enough.

"Further we know and feel it is not enough. For Americans it is time to set forth on a new quest. After 200 years in establishing a form of government, proving democracy can work and bringing the age of plenty in sight, we are now called on to create a society that honors the good, the true, the beautiful; a prosperous, humane and reverent civilization."

The young Christian stands at another frontier, after 2000 years since Christ died, and is called to a new dedication, a new commitment, a new zeal for Him.

Christians are not driven by national or moral imperatives, but by the splendour and the joy of a vision of Christ.

National imperatives there are.

"Breathes there a man with soul so dead,

Who never to himself hath said,
This is my own, my native land?"

Pride of country is not only commendable but Biblical. Else why the exhortations for prayer and revival in a national context?

And moral imperatives there are. The great declarations of the Ten Commandments are written into, and for, all of life. They are the verities by which man should live but cannot.

Christian youth finds his imperative in a personal experience and vision of Jesus Christ.

"Fill all my vision, Saviour I pray,
Let me see only Jesus today;
Though through the valley Thou leadest me,
Thy fadeless glory encompasseth me.

"Fill all my vision, every desire
Keep for Thy glory; my soul inspire
With Thy perfection, Thy holy love,
Flooding my pathway with light from above."

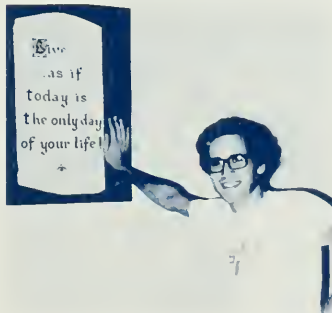
Christian youth must see himself as a pilgrim, setting out now to overcome, not wintry seas and forests and deserts, but far more dreadful enemies — doubt, cynicism and emptiness of soul, and meaninglessness.

The battle is against sin; against the present evil of this world.

The victory is the Lord's — and under His banner youth can march. "Onward Christian soldiers!" Let us all obey.



"You too could be a happy OBC student" say Evelyn, Eric, Sharon, Gord and Ella!



Listen to Danny Milton, Class of '78 as he hands out good advice.

WANTED!

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WHAT HAPPENS AT O.B.C.?

Changed lives, that's what. And re-direction. And new purpose. Here is what some freshmen of 1975-76 have to say about their first year:

"I have matured in my emotional, physical, mental and spiritual life."

"I have seen my prayer life go from one of limited time and half-hearted prayers, to times of outpouring and praising. I find myself fresh and alive."

"I have matured through the awareness that a community life does exist here at O.B.C."

"I feel that I have matured in Christ. I have really felt His presence so much more at O.B.C."

"One area that I have grown in, is the area of understanding and appreciating myself as God has made me, and for what He has made me. It has become really important to me that I am His 'masterpiece' created and developed by Him for His purpose."

What about *your* life? Your direction? Your purpose? Consider O.B.C. as a place where good things happen to you.

WE ARE A "SERVICE" INSTITUTION

Try to get service today. You wait. And wait. And wait. Usually it's a serve yourself, take it to a cashier, and pay. And pay. And pay.

Why do costs go up as service goes down? Why is there no longer pride in workmanship, service with a smile, and helpful advice? It seems to be the spirit of the age.

At O.B.C. we still function as a "service" institution. With a smile yet, because "there is joy in serving Jesus"! And for 82 years that service has been available to the Church, girdling the globe with its outreach of love.

"Service" is our "thing." It is our "bag." Service is the key to O.B.C.'s success for more than 8 decades.

Students learn to serve, since 100% of them are involved in many forms of Christian service during their time at the College. They learn by doing, and they mature in serving.

Music groups function nearly every weekend, from soloists to chorales, singing "with grace in their hearts to the Lord."

The faculty serves in preaching appointments, conferences, retreats and special services. The staff is involved in Church, Sunday School and Group service, across Toronto.

Whether in camp or cathedral; group or personal encounter; from pulpit or pew; mission or mission field; all who are at O.B.C. serve.

Why? Not merely as a training programme, but that in the days and years to come, should the Lord tarry, they will join the great host of all ages who sing triumphantly —

"Can we, whose souls are lighted
With wisdom from on high;
Can we, to men benighted
The lamp of Life deny?
Salvation, oh salvation
That joyful sound proclaim
Till every tribe and nation
Has heard of Jesus' Name!"

That's service. That's Ontario Bible College.

THE LIVING CHRIST IN A LIVING COMMUNITY

*"You ask me how I know He lives?
He lives within my heart!"*

And within our fellowship and our community. This is what makes Ontario Bible College a living community. This is what makes Christian fellowship so close, so real, so unique.

Sharing is more than talking. It is being, giving, doing. It is the Body of Christ in action.

At O.B.C. community life is in the classroom, in the lounges, in the dining room and in the residence. It's on the playing field and in the gym.

It's life with a capital L. It's also fun that puts laughter in your mouth and a song on your lips (see Psalm 126:2).

It's getting used to other people and their idiosyncrasies (and they to yours!); competing for the showers and eating in a common dining room (where do people learn their manners?). Pranks and high spirits; prayers and spiritual highs. The "why" of rules, and rules for the wise. Living with others means living for others. And all live for God.

This and more is the O.B.C. living community where the living Christ is the Head. You should try it. You'll like it!

IS THERE A CHRISTIAN LIFE STYLE?

"We are plunged at once into the contradiction which ethics as such involves for Christians. What we have gained in Christ is freedom. But if so, how can one speak of ethics? Free man is free man. What need is there of more than this? Why does one have to propose to him rules of conduct or values by which to live? Will these not be a threat to his liberty?"

Thus Jacques Ellul, the great French theologian and legal scholar begins his latest and greatest work, **The Ethics of Freedom**.*

Ellul identifies the three great theological virtues of faith, hope, love (I Cor. 13) as the Christian guidelines



Jacques Ellul

for an ethical system and a true Christian life style.

In a day when far too many people abuse their freedom in Christ and use it as a means for personal aggrandizement, his voice rings loudly and clearly.

When we "let our manner of life be as it becometh the gospel of Christ," we will develop a worthy Christian life style, an ethic of faith, hope and love and have a creative human response to all that God has done for man.

And beyond Ellul we must discover (or rediscover!) the whole range of a life style that speaks for God to people, in this last quarter of the 20th century.

This will cover our use of time, talents and money for the Kingdom of God. We will eat less than others might eat enough. We will seek justice for all and equality for mankind.

We no longer be a people "of unclean lips" for our eyes have seen the Lord. We will seek personal holiness, purity and cleanness (of mind as well as of body) so that others will both see and hear the difference.

The dirty clothes, speech, mind and lives of the early 70's will not be a part of the Christian life style. And as the Canadian delegation at the Lausanne Congress affirmed: "We should be willing to accept, as a duty, the development of a simpler life style so that we may be able to give more generously for social action as well as world evangelization."

Yes — there is a Christian life style, a Christian ethic, all wrapped up in our freedom in Christ. Let's read and obey the Bible, study Ellul and then go on from there. That covers faith, hope and love, these three.

***The Ethics of Freedom**, J. Ellul (Eerdmans Publishing Co., Price \$12.95)

Our Bicentennial

by Billy Graham

We enter 1976, the year of our 200th birthday, with a paradox of moods on the part of the American people. On the one hand, many are excited, thrilled and optimistic about the next year. On the other hand, as a news magazine says, "Americans are in a bitter and fearful mood." There is no doubt that many are confused, discouraged, cynical, afraid, and disillusioned - with our scientists warning of an all-out atomic war before the end of the century.

While we Americans are glued to our television screens, the rest of the world is reeling and rocking from crisis to crisis. Dangerous explosions are almost everywhere. We are on the edge of a precipice. One newspaper reports that over twenty-five wars have been fought this past year or are now being fought. Most of them do not make the headlines, but people are being wounded and killed. When I hear so much talk of peace, I am reminded of what God said through Jeremiah to the false prophets of his day. God said they were "shouting peace, peace, when there is no peace." The Psalmist warned about dealing with those whose words are smoother than butter - those who say, "I am for peace, but when I speak they are for war." Let's face it. There has never been so much talk of peace, nor such a preparation for war as there is today.

Problems Getting Worse

Many of our problems are getting worse with every passing day. The crime rate jumped faster than any other year in history. Drug addiction continues to soar as stronger drugs arrive daily by the plane-load. Massive debts threaten some of our major cities with bankruptcy. Family life falters, and thousands of children are made orphans every month from broken homes. Abortion has brought the population growth to a standstill.

I have a feeling that the American people are almost drugged and are oblivious to the events at home and abroad that cause the Atomic Clock to move closer to midnight.

What is wrong? It is almost a paradox that America, possessing all the economic affluence for enjoying life, virtually leads the world in crime, narcotics, abuse, pornography, immorality, and even debts. We seem to be naive to what is happening in the real world. So we watch spectator and entertainment events on television and

try to forget it all, hoping that it will go away. Or we take another highball and try to relax.

The rest of the world watches our self-inflicted wounds with amazement. They cannot understand why we wash so much dirty linen in public.

Before we take a look at the future, we should look at the past and remind ourselves of the roots from which we sprang 200 years ago.

I do not see how anyone could study the history of America without recognizing religious influences that have helped mold this nation from the beginning.

In 1835, an astute French visitor to the United States reported, "Upon my arrival in the United States, the religious aspect of the country was the first thing that struck my attention."

Allegiance to God

In no other nation's founding documents can we find so many declarations of allegiance to God. Time after time in our history there have been appeals to the "Supreme Judge" in seeking to build a new nation. This idea of freedom as a "right" of all men everywhere is absolutely unique among nations.

But where did it come from? Any search for its origin takes us back to "our fathers' God... Author of liberty." It takes us to the creation of man, whom God made in His own likeness, free to roam and replenish the earth. Free to decide how or even whether he would serve his Creator. And man chose rebellion. Today because of that choice by our first parents, we are alienated from God. Because of this alienation we are a "suffering" planet, with the ultimate result of "death" for every generation.

Freedom

But this idea of freedom also takes us back to the Old Testament

prophets, proclaiming in the face of kings and shouting from dungeons man's God-endowed right to freedom under God.

It takes us back to an angry Moses, daring Pharaoh's wrath to demand, "Let my people go!" and later leading a great army of the enslaved into a new country where they could, at God's behest, "proclaim liberty throughout the land and to all the inhabitants thereof." These words from Leviticus 25:10 are inscribed on America's Liberty Bell in Philadelphia.

It takes us back to Jesus Christ who, standing in Nazareth, boldly declared His destiny - "to preach deliverance to the captives, to set at liberty them that are bruised."

Liberty and freedom - these were the flaming revolutionary words the early followers of Christ cast again and again into the tinderbox of men's hearts and hopes.

Now, the thing tyrants feared was this ideal of the Free Man in God. That ideal has always been terrifying to tyrants and that is why religious liberty is being curtailed in so many parts of the world today. Give men the Bible and freedom to proclaim its message, and they will soon be free.

It was in pursuit of this ideal that those 102 brave men and women clambered aboard the Mayflower one chill day in 1620 and, with prayers on their lips and visions of a new "nation under God," set sail for a far, unknown land.

The night before that historic dawn when the Pilgrims landed, they had crowded into her tiny hold to sign their "Mayflower Compact" (based on Biblical principles as they saw them) - and later to be called "the birth certificate of American democracy."

Puritan Vitality

And the Puritans who followed during the great migrations of 1630-1640 also "laid it on the line" - their reasons for coming to Massachusetts Bay. The opening sentence of their "New England Confederation" says, "We all came into these parts of America with one and the same end, namely, to advance the Kingdom of the Lord Jesus Christ." Not all, of course, were dedicated Christians. After the Puritans, there came a diverse lot of adventurers, slave traders, ex-prisoners and unbelievers. But it is a mark of the Puritans' vitality that their ideals largely prevailed in early America.

Americans who scoff at their

straight lacedness and earlier intolerance should never forget that it was the Puritan's religious faith and his passion for self-rule that gave us much of our system of political and social democracy— that has lasted these 200 years.

But both patriotism and Puritanism tended to wane and weaken in the third generation. By the middle of the 18th century, problems for the young country began to mount. Many of them are the problems we face today. For example, inflation is nothing new in American history. In the late 1700s, during the days of the American Revolution, they too faced inflation. In 1779, ducks and chickens were sold for a few pennies each. In just two years' time they were costing \$250 each. There came a time that money was hardly worth the paper it was printed on. That money, issued by the Continental Congress, had become valueless.

We should remember, as we face inflation today, that it's not nearly so bad as was faced by our forebears, and they licked it by sheer courage, discipline, hard work, and faith in the future of America.

Remember, the people that founded America did not have telephones, radio, television, electricity, automobiles, airplanes, inside plumbing, or refrigerators. They had no tractors or bulldozers. They had no supermarkets. They had no social security or guaranteed welfare. The fastest they could travel was by horseback. Yet they succeeded—where we seem to be failing. They scratched, dug, worked, sweated, and prayed to build a nation from New York to San Francisco.

Spiritual Awakenings

Many times during American history there have been great spiritual awakenings that have affected the nation and strengthened its moral and spiritual fabric. One of those was called "The Great Awakening" of the 1740s. It strengthened the nation for the bitter days of the Revolution. Great evangelists like George Whitefield and Jonathan Edwards proclaimed judgment and grace, calling on the people to turn to God.

This Great Awakening, say historians, cradled and paved the way for the Revolution. Under such eloquent preaching sat those young people who would soon be called "the Founding Fathers" of America. And from such preaching came men like

John Adams who wrote, "Statesmen may plan and speculate for liberty, but it is religion and morality alone upon which freedom can securely stand. A patriot must be a religious man."

The Declaration of Independence reflects the feelings of men to whom religious faith was all-important. There was not an atheist or an agnostic among the 56 who signed that Declaration, though some were deists. Before they strode forward to append their signatures, each bowed his head in prayer. The Declaration's giant step was being taken, they affirmed, "with a firm reliance upon the protection of Divine Providence." In declaring themselves free, they said, they were assuming "the separate and equal station to which the laws of God entitled them." The self-evident truth they voiced was that men were "endowed by their Creator" with inalienable rights. And before the world they appealed to "the Supreme Judge of the world" for the source of their intentions.

Such expressions were no mere polite gestures to God. They were a firm commitment to the principle that God must be central to any plan of government. Because they signed that document, some of those men were captured and hanged. Some were stripped of their possessions, some were jailed. I have to ask myself now, at another hour of American crisis, do we have that kind of courage? Would we be willing to sign? How many people today would be willing to put their life on the line for freedom?

A Miracle of God

Eleven years later, after the Revolution was won, there assembled in Philadelphia men from thirteen colonies charged with creating one of the most revolutionary political documents of all time.

Yet there were flaws. They were men who had never known the concept of democratic liberty and freedom. For example, slavery was a part of the social structure, both North and South. Catholics could vote in only three of the thirteen states. Jews were not permitted to vote in New Jersey or in New Hampshire. Women could not vote anywhere in America. In the hindsight of 200 years, they made many mistakes, but what they produced was nothing short of a miracle of God.

When the Constitution was submit-

ted for ratification, the people demanded a Bill of Rights that would settle certain fundamental freedoms once and for all. They were implied in the Constitution, but the people wanted them in black and white. In the Amendments making up the Bill of Rights, where was religion? **First!** In top place! Speech, Assembly and Petition followed Religion in the First Amendment. These were quickly approved. But for three and a half months the House and Senate debated the phrasing of Religious Freedom, changing the words around, adding, deleting, clarifying. At no time in history has so much care and attention been lavished on one sentence of legislation.

The final wording: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It was not government renouncing religious faith; it was government protecting our religious faith by forever removing "religious rights" from tampering by any public authority or self-seeking hierarchy. Here we have a guarantee that America would never have a civil religion. But we would have freedom of religion—not freedom from religion as some have mistakenly interpreted this Amendment.

"Faith of Our Fathers"

In every area of American life, the "faith of our fathers" has left its indelible imprint. And nowhere more so than in its educational system. When our forefathers stepped ashore in the New World, their first act was to establish a home. Next, they erected a church. Then they started a school.

The Puritans and the Pilgrims came to the New World determined to provide education for their young. In the lands they'd left, education was the privilege of the few. Therefore, those early Americans flung up their rude schoolhouses all along the advancing frontier. Their first textbook was the

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Bible, their first task to teach children to read.

Founded also by the churches were America's first institutions of higher learning. A few years after the Pilgrims landed, Harvard College came into being — its motto: "For Christ and the Church"; its main purpose: a training center for clergy. In 1701, Yale College was founded by a group of evangelical clergymen for the same purpose. Princeton was brought into being by the Presbyterian "revivalist party." The University of Pennsylvania stemmed directly from George Whitefield's electrifying preaching during the Great Awakening.

It was in America's churches too that women first came into their own. The Pilgrim woman was a new breed. Along with her man she stepped onto those free shores with freedom shining in her eyes. At home, in her community and church, she began her God-given fulfillment as a woman.

We may be a vastly different people today than we were 200 years ago. Our society is far more complex, more pluralistic. But of this we can be sure—God has not changed. His laws have not changed. He is still a God of love and mercy—but He is also a God of righteousness and judgment. Any individual or nation which ignores His moral and spiritual laws will ultimately face His judgment.

I believe that every problem facing us today as Americans is basically a spiritual problem. Crime is a spiritual problem. Inflation is a spiritual problem. Corruption is a spiritual problem. Social injustice is a spiritual problem. The lack of a "will" even to defend our freedoms is a spiritual problem.

The Lord, speaking through His servant, the prophet Isaiah, said, "I was ready to be sought by those who did not ask for me. I was ready to be found by those who did not seek me. I said, Here am I, to a nation that did not call on my name. I spread out my hands all the day to a rebellious people who follow their own devices. A people who provoke me to my face continually ... When I spoke, you did not listen, but you did that which was evil in my eyes." And judgment came!

The Great Question

The great question before us in the year of our 200th birthday and a crucial election year—is: will this nation survive this century as a free society, or

even the next five years as a free society? As I came home from my three-month world tour, this is how crucial and how critical the problems of the present hour seem to me. I do not believe that we will be a free democracy 24 years from now in the year 2000, unless a dramatic change takes place within the hearts of the people of this nation.

It was James Russell Lowell, American poet of the last century, who put the challenge to us. When asked by a French historian, "How long do you think the American republic will endure?" Lowell replied, "So long as the ideas of its Founding Fathers continue to be dominant!"

One of the ideas was that the Bible was true, and that our entire social and political structure was to be built upon its laws and teachings.

Another idea that our Founding Fathers had was that God was supreme. That is why they put on our coins, "In God We Trust."

Another early idea, not shared by all by any means, was that every person needed Jesus Christ in his heart.

America is troubled. Our people are filled with frustration, fear and confusion. According to a series of articles in the Los Angeles Times, thousands of radicals are highly organized from coast to coast with the determination to overthrow this country. We have heard testimony before Congress recently that highly trained terrorists have arrived in the United States to begin terror tactics during the Bicentennial year.

Will they succeed? It will depend on the patriotism, courage and faith such as those early Americans had, when they landed on these shores. Is God going to allow a cataclysmic judgment to fall upon this nation as has fallen upon nations of the past who have turned from God and forgotten Him? Or will God send to us another great spiritual awakening that has saved us in the past?

During the last year, thousands of Americans have been turning to God. Prayer groups and Bible study groups have been springing up all over the nation. Churches and other religious organizations are reporting that millions are living a more disciplined Christian life. This is encouraging—even though it only involves a minority.

In a time similar to ours, when only a minority were true believers, Isaiah the great Hebrew prophet said, "Except

the Lord of hosts had left unto us a very small remnant, we should have been like Sodom, and we should have been like unto Gomorrah."

God is Warning Us

But God is warning us that judgment is going to fall upon us in a very short time unless we as a nation repent and turn to God. In pleading with ancient Israel, God said, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

Will America turn to God at this late hour, or will America continue on the broad road that leads to destruction? It will soon be too late to decide—already the storm clouds are gathering.

I am calling Christians everywhere to a time of humiliation, prayer and fasting during this 200th anniversary. There is no possible solution to the problems we face apart from a change in the spiritual atmosphere.

You who are reading this are asking the question, "What can I as an individual do? I feel so helpless in the midst of the present crisis. I want to do something—but what?"

What Must We Proclaim?

What did those early pastors, teachers and evangelists proclaim? The heart of the message of Whitefield, Edwards, Wesley, Tennent and hundreds of other clergy along the Frontier was basically the same message I offer you now.

First, recognize that God loves you. The Bible says that He is not willing

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that any should perish but that all should come to repentance.

Second, be honest before God. Admit that you have broken His laws and chosen to go your own way instead of His way. Be willing to let Him change your life.

Third, receive Jesus Christ into your heart as Saviour and Lord.

Fourth, be a living example by your good works. The apostle James said, "Faith without works is dead." This proves that you mean business with God. Pray for those in authority — be a good citizen — help the poor — help the distressed and help the oppressed of the world.

Fifth, get involved in the political process. This coming year is an election year. I would like to challenge every deeply committed American who is qualified to think about running for political office. I do not believe that we as Christians should withdraw. We need men and women of integrity and Christian commitment who will run for political office this coming year — no matter to which political party you belong. Right now, if you will do these things you could have a part in helping America be the kind of country you want for your children and grandchildren.

America is too young to die. She is only 200 years old. During the last few weeks I have been in countries that date their history back thousands of years. We are a young country and should be just getting started. But unless we wake up and accept the challenge handed to us by our forefathers, we will die, like countries and civilizations of the past.

During this past year, Alexander Solzhenitsyn visited the United States. While he was here, he told a little story that bears repeating. He said that only once during his long imprisonment in a Soviet Union labor camp did he become so discouraged that he contemplated suicide. He was outdoors on a work detail, and he had reached the point where he didn't care whether the guards killed him or not. When he had a break, he sat down, and a perfect stranger sat down beside him — someone he had never seen before and never saw again. This stranger took a stick and drew a cross on the ground for no explainable reason. Solzhenitsyn sat and stared at that cross and then said, "I realize therein lies man's freedom." At that point, a new courage and a will to live and work returned.

You too can come to that same cross and find forgiveness, peace, joy and eternal life. Life takes on a new meaning, a new hope, a new song. This could be your commitment today. May God help you to make it.

(The Billy Graham Evangelistic Association, Minneapolis, Minn.)



Lisa Tsui, Hong Kong



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Recommended Books for Graduates

A Theology of Christian Education, by Lawrence O. Richards (Zondervan, \$8.95).

Larry Richards has done it again. He has produced a "growing edge", issue oriented book. As usual, his assertions are solidly backed by Scripture, and his theological stance is conservative and evangelical. This reviewer sees one major issue presented by Richards, which is whether Christian Education will remain primarily academic and cognitive in a classroom setting, or whether in addition to this, non-formal teaching-learning processes will be emphasized, especially in the affective and decisional areas of values, identifications, convictions and behaviour.

Richards builds his case on "the conviction that ecclesiology must be the source of our educational understanding." Body of Christ concepts such as mutual support and ministry permeate this book. The major thesis of Richards appears to be that formal classroom objectives and approaches must be supplemented with non formal Christian Education, especially through the home and parents prepared to so teach. This can be done if a church assumes that the key to Christian Education is adult-education. The first concern of the church should be the spiritual growth and health of the parents (pages 218, 219).

The goal of such Christian Education is transformation towards Christ-likeness. Methodology is to be primarily interpersonal, focusing on identification between the learner and a demonstrating model. Truth is to be lived by the teacher. Richards calls this "likeness" education (from Luke 6:40), in that, "everyone, after he has been fully trained, will become like his teacher." The teacher or parent, then, is discipling, primarily through the technique of modeling, which includes instruction. Richards clearly states the important factors in such a non formal educational situation (page 84). There needs

to be frequent, long term contact, a warm loving relationship with, and exposure to, the inner states of the model. The model needs to be observed in a variety of life settings and situations in which he or she exhibits consistency and clarity in behaviours, values, etc. To help us see "that instruction and modeling are not contradictory or mutually exclusive, there needs to be explanation of life style by the model(s) conceptually, with instruction accompanying shared experiences (page 85).

If the reader is a fan of Piaget or Kohlberg, Richards offers an incisive analysis of their contributions and shortcomings (pages 110, 180), and adds to their emphasis (cognitive and moral developmental stages) the necessity of possessing "theological and moral content as part of the learner's data bank" (page 186). To be consistent, Richards believes that intellectual acceptance of Bible truths a la Piaget or Kohlberg must have affective and decisional meaning. "The critical locations for this . . . is not the classroom but the household" (page 193).

Richards is not an arm-chair theorist only. He is consistently testing his ideas in the crucible of real situations and church contexts. A curriculum being designed has been named Sunday School Plus, and includes a plan to involve 500 to 1000 churches in the pilot stage.

I would criticize Richards primarily for his idealism. The feasibility of his philosophy and curriculum depend upon acceptance of his assumptions. His presuppositions on the nature of the New Testament church would have to be accepted, as well as his focus on the affective and decisional kinds of learning. Implementation will be very difficult with such a high ideal. This will require good demonstration by experts and require recycled parents. Their expectations and parenting abilities in faith sharing would need to be radically altered. Also very much an ideal is weekly mutual ministry of ruling board members of a local church.

For educators and pastors, the book is worth the price for simply the sources cited and the learning and teaching ideas given at the end of each chapter. This assumes that you accept the basic concepts proposed by Richards.

A stimulating book!

R. F. Houts
Dept. of Christian Education

The Evangelicals, edited by David F. Wells and John D. Woodbridge (Abingdon, \$8.95). A collection of essays from a variety of evangelical leaders and a few non-evangelical critics. A survey of evangelism from the Reformation to the present day indicating changes in evangelical thought in areas such as social issues and science. An accurate evaluation on the present status of evangelicalism.

R.R.M.

Fundamentals of the Faith, edited by Carl F. Henry (Baker, \$4.95). A collection of essays originally published as magazine supplements in **Christianity Today**. Articles on such themes as the new birth, the person of Christ, and the future life by such notables as Wilbur M. Smith, Merrill C. Tenney and Billy Graham.

R.R.M.

Joshua and the Flow of Biblical History, by Francis A. Schaeffer (InterVarsity, \$3.95). A series of sermons on the book of Joshua. Good devotional manual for sermon preparation, Bible study groups, or individual study. Comes with Study Guide (95 cents).

R.R.M.

R.R.M.

Expository Preaching for Today, Doctrinal Preaching for Today, Preaching from Samuel, by Andrew W. Blackwood (Baker-G. R. Welch, \$2.95 each). Abounding in common sense, these volumes provide real help for anyone interested in the relevant proclamation of the incarnate Word from the written Word.

M.D.G.

The Ministry of the Word, by William M. Taylor (Baker-G. R. Welch, \$3.95). First delivered as the Lyman Bucher Lectures at Yale University, deals with pastoral service and homiletics in a warm and practical way.

M.D.G.

DR. D. A. LEGGETT TEACHES AT SUMMER SCHOOL OF BIBLICAL STUDIES

The Summer School of Biblical Studies, Continuing Education Division, of Sir Sandford Fleming College, Lindsay, Ont. this summer will have Dr. Leggett on the faculty.

Prof. Leggett will join with a group of evangelical teachers. His subject will be "The History & Religion of Early Israel."

Anyone interested in this Summer School of Biblical Studies (July 5-23) should write for a brochure:

Sir Sandford Fleming College
P.O. Box 8000
Lindsay, Ont. K9V 4S6

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The following courses will be offered for the certificate programme in 1976-77:

Fall		Spring	
Bible Survey 553	4	New Testament History & Theology 4	
Old Testament History		& Theology 522	4
& Theology 511	4	Christian Life & Worship	4
Studies in Luke-Acts 743	4	Historical Theology 534	4
Basic Biblical Problems 551	4	Elective	4
Field Education	1	Field Education	1
	17		17

Further information is available from the Director of Graduate Admissions., Ontario Theological Seminary.



Grad Kichner Firmin talks to Undergrad Audley Goulbourne.

NEW LINDSELL BOOK SEES BIBLE INERRANCY AS THEOLOGICAL WATERSHED

WASHINGTON, D.C. (EP) — Does the Bible speak authoritatively on matters of history, geography and science or only on matters of salvation, history and doctrine?

The Battle for the Bible, a new book by Harold Lindsell, released by Baker Book House, cites the issue as the watershed of the modern theological controversy and appeals for an "inerrant" view of inspiration. The editor of *Christianity Today* magazine warns in the book that those who hedge on the doctrine of absolute biblical trustworthiness on history and the cosmos as well as matters of faith, inevitably move away from orthodoxy.

Dr. Lindsell names people and institutions who, he says, have watered down the inerrancy view of the original "neo-evangelicalism" which, a generation ago, placed new emphasis upon the application of the gospel to the sociological, political and economic areas of life.

His exposés in **The Battle for the Bible** center on such agencies as the Lutheran Church — Missouri Synod, the Southern Baptist Convention and, with particular emphasis, on Fuller Theological Seminary where the author served with the founding faculty. Fuller Seminary's stand on the inspiration of the Bible is, the author charges, less than adequate.

"Any institution that departs from belief in an inerrant scripture," he says, "will likewise depart from other fundamentals of the faith and at last cease to be evangelical in the historical meaning of that term. This is the verdict of history."

Dr. Harold J. Ockenga, president of Gordon-Conwell Theological Seminary in Wenham, Mass., has written the foreword to the book released in April.

RELIGIOUS NEUTRALITY, WHAT NEXT?

Western Maryland College recently agreed to remove the crosses from its chapels and to limit the member of Methodists on its board and faculty. In addition, the Associated Press reports, it agreed "neither to sponsor nor conduct any religious services," to "remain totally neutral to the spiritual development in a religious sense of its students," and not to include prayers, religious hymns or sermons in its graduation exercises.

The agreements are part of the settlement the college reached in April with the Maryland affiliate of the American Civil Liberties Union and Americans United for Separation of Church and State. Those organizations sued the 1,300-student college several years ago, saying that contrary to its contention that it had severed its ties with the Methodist church, it was still a church-related school and should not receive state funds. The agreement presumably satisfied those objections.

It's regrettable that one more private college felt it necessary to embrace government financial aid in order to survive. And it's especially regrettable that a one-time religious institution has taken a vow of strict neutrality toward

the "spiritual development in a religious sense of its students." But public tax funds properly should not be used to promote a particular religious faith, and it's understandable that schools seeking government financial support must conform to government regulation.

What isn't so understandable is the attitude of certain prominent educators, some of whom have only recently expressed second thoughts, who devoted so much time and effort to denying that government aid necessarily entails government regulation.

(from: *The Wall Street Journal*,
Sept. 23, 1975)

Note:

Ontario Bible College does not receive any government funds, nor is it subsidized in any way. The College is supported entirely by the fees of students (less than 50%) and the free will offerings of God's people. We are under His sovereign control.



Clifford Peat and Noli Binnington. "Hi, Mom! We graduated. We're also getting married!"

A COLUMN OF TRIVIA

COLLEGE BONEHEADS WILL HAVE TO TAKE ENGLISH COURSE

OTTAWA (CP) — Carleton University plans to put together a special "bonehead English course" for students who are unable to put together a clear, simple sentence.

The university's senate recently approved in principle a plan requiring all first year students to sit for a literacy entrance exam if their Grade 13 English marks are below a second class average.

Those who fail will enrol in a remedial English grammar and composition course which will be in addition to regular courses and will not count towards a degree.

Biology professor Herbert Nesbitt, who sponsored the idea, said he hopes the move would put pressure on high schools to re-examine their teaching systems.

"The solution to the literacy problem we have proposed may not fix the situation, but we won't know until we try."

— *The Toronto Star*

There may be hope on the horizon yet!

STOP BUMPING FOR A MOMENT!

"Here is Edward Bear, coming downstairs, bump, bump, bump on the back of his head, behind Christopher Robin. It is, as far as he knows, the only way of coming downstairs, but sometimes he feels that there really is another way, if only he could stop bumping for a moment and think of it."

(*Winnie-the-Pooh* by A.A. Milne)

Too many of us are being bumped, harrassed, rushed and overworked to the exclusion of a calm, reflective mind and spiritual renewal.

"Be still and know that I am God" is still good psychotherapy as well as a spiritual exhortation. When the Lord said, "In quietness and confidence

shall be your strength" He knew that His resources would be our resource.

Why not take five minutes, right now, and let God speak His peace and quiet to your mind and heart.

Then perhaps you won't feel so much like Edward Bear for the rest of the day.

"CHAIRPERSON" SOUNDS RIDICULOUS!

And so it is, according to TIME magazine, giving us an update on the battle of the sexes.

"Rarely does one read of 'herstory' for 'history', " the article says, "but there remains serious feminist sentiment in favor of calling God both Father and Mother, or considering Him asexual." The whole scriptural emphasis of "our Father" will somehow have to be resolved if this final, ridiculous position is maintained.

TIME goes on to say, "the great battle of the suffix 'person' is still unresolved. 'Chairman' briefly became 'Chairperson', but many settle simply for 'chair', as in 'she was the chair of the committee.'

The problem with person — policeperson, committee person, showperson — is that it sounds ridiculous. The Naval Academy wisely insists that its women students will be called 'midshipmen'. (Can you imagine 'midshippersons' or 'midshipwomen'?)

If changes are going to be made to salve the feelings of a few, let's hope that they will be dignified, accurate and euphonic. There is more at stake than just feelings.

And from leaders of our fair land comes this trivia:

LEGISLATIVE LAPSES

Toronto **Globe and Mail** Reporter Thomas Coleman has a connoisseur's ear. He has been on the **Globe's** Queen's Park beat for several months, but has already compiled a fine col-

lection of bloopers, circumlocutions and other verbal lapses. Now Coleman has reported the session's prize examples. Pride of place went to Liberal M.P.P. Edward Sargent, who recently rose to inform the House that "'I know what I'm talking about, for a change."

Agriculture Minister William Stewart took the legislature even more deeply into his confidence when he declared: "I said today and I thought last year — I don't know whether I said it last year and I haven't searched Hansard, but I am sure I must have thought of it but didn't say it and I am surprised I didn't think of it or say it if I did think of it."

Then there was Tory Harry Parrott's somewhat startling complaint. "I have made it my business to go to the members' library frequently," he said, "and I have yet to see a member in it including myself."

The New Democrats' Edwin Boun-sall nicely observed that "the onus should be on the other foot."

Premier William Davis provided an example of a superbly meaningless tautology when he pronounced that "the definition of essentiality is a judgment decision sometimes based on the degree of essentiality."

As Natural Resources Minister Leo Bernier remarked in another connection, sometimes the things that are said in the legislature "on the one hand boggle the mind, but on the other hand raise serious questions."

In the **National Courier** for February 6/76, Jamie Cunningham writes:

MOOD RINGS?

It's incredible — the way people want to delve into the supernatural but are unwilling to go to the one reliable source.

The newest fad for telling fortunes is the "mood ring". Advertised by J. C. Penney as "Psychic Rings" they are supposed to change color as your mood changes — therefore allowing you to see your "true self" as well as predict the future. If you're angry it turns black, if amused, lavender. Newspaper ads call the ring everything from lapis humani to liquid crystal. (Liquid crystal???) It's said to have some kind of spiritual component which reflects the deep self.

One woman would not drive her car until her ring turned blue. A supposedly intelligent man waited until his

ring turned pink before buying stock. A preacher, would you believe, said his ring told him what kind of sermons to preach. If it was white you got heaven, tranquil blue you got positive thinking, and if it was red (you guessed it) you got hell. I guess when a man's trying to do God's work without God's power he'll try anything to gather a crowd although it makes me wonder how he got along before he bought his ring. Maybe he wore a copper bracelet.

Truth Is Out

Anyway, now the truth is out. The secret component is nothing more than a bit of photo paper glued to the back of any clear object — plastic, glass or crystal. The paper changes color as the temperature changes.

James Scott, product marketing manager of industrial products at NCR-Encapsular Products in Dayton, Ohio, where the photo paper is made, said recently: "The mood ring photo paper uses the same principle as the paper used in the digital thermometers that change color as the temperature rises or falls."

Scott went on to say, "We've been selling this paper for the mood rings like crazy." (It goes for \$20 per square foot in large quantities.) "The paper is glued on the back of anything, bonded with epoxy resin to protect it from moisture, and put in a ring setting."

Of course, you expect the gullible public to buy junk like that. Old Phineas Taylor (P.T.) Barnum was right when he said, "There's a sucker born every minute." However, it does not shake my faith in the integrity of American businessmen when a supposedly reputable jeweler gets in on the act, excusing his exploitation of the public by saying, "Well, they're going to buy them somewhere, why not from me?"

I used to wonder about that fellow described by Isaiah. You know, the one who went out into the forest, cut down a tree, used part of it for firewood and with the rest he carved an idol and bowed down and worshipped it. Surely nobody's that stupid, I thought. Then came the mood rings. Weird, especially since God has given His people the perfect way to know ourselves and to know the future — the Bible. Yet we turn our backs on it for junk like crystal balls, horoscopes, astrology charts and now — mood rings.

Well, I wish I had time to develop

this theme a little deeper, but I've promised myself I'd spend some time each day with my pet rock. I got it for Christmas. It only cost \$9 and it's so cute. Just looking at it helps take my mind off my troubles.

The "National Courier" ran the following:

God is not driving a saucer, 'The Two' followers learn

LOS ANGELES — Disenchanted dropouts from a "God is in a flying saucer" cult are beginning to filter back home again, and at least four of them have organized a halfway house to ease additional dropouts through withdrawal symptoms.

The Human Individual Metamorphosis (HIM) group made headlines in October when followers of the group suddenly dropped out of society, forsaking properties, families, and possessions to join "The Two," as they were dubbed, in preparation for promised transport to another planet, where they would be purified and merged with the True Meaning of Life.

The move got underway in April when some 20 hand-picked "elite," nearly all already deeply into metaphysics, were invited to the Hollywood Hills home of Joan Culpepper to hear the original pitch of The Two, and to organize HIM.

After the April briefing, the original HIM core was sent out, two by two after the manner of Christ's disciples, to persuade others to join.

According to recruiting teams, the two (whom Texas police allege are Marshall Herff Applewhite, 44, and Bonnie Truesdale Nettles, 48) claim they are exclusively the earthly emissaries of The True God, with whom they alone are in direct communication.

The spacecraft never appeared, and after awhile the sizzle of The Two's gospel fizzled, say the disenchanted followers.

One returnee who asked not to be identified said The Two had power of mind control over their followers.

After the October furor of publicity, The Two dropped from sight.

(Vivienne L. George)

"I can't believe it!" (Ed.)

DIVINELY EFFICACIOUS

That was quite an ad., run in a Hong Kong newspaper regarding available driving lessons. And having driven in Hong Kong, I would say divine aid is indeed needed! The ad read:

DRIVING LESSONS

Given by 17 years experience instructor. Physical control and doubtlessly parking. Divinely efficacious. At \$20. K-928081 Mr. Lee

IF GOD WENT ON STRIKE

It's just a good thing God above
Has never gone on strike
Because He wasn't treated fair
On things He didn't like.
If He had ever once sat down
And said, "That's it — I'm through;
I've had enough of those on earth,
So this is what I'll do —

"I'll give My order to the sun —
Cut off your heat supply,
And to the moon — give no more light
And run those oceans dry.
Then just to really make it tough
And put the pressure on
Turn off the air and oxygen
'Till every breath is gone."

Do you know, He'd be justified
If fairness was the game,
For no one has been more abused
Or treated with disdain
Than God — and yet He carries on
Supplying you and me
With all the favours of His grace,
And everything — for free.

Men say they want a better deal
And so on strike they go,
But what a deal we've given God
To Whom everything we owe.
We don't care whom we hurt or harm
To gain the things we like,
But what a mess we'd all be in
If God should go on strike.

Anon.

AWARDS GIVEN AT '76 GRADUATION

SCHOLARSHIPS:

Senior Scholarships:

The scholarships are awarded on the basis of excellent academic achievement, evidence of approved Christian character, and significant contribution to college life.

The John McNicol Scholarship (\$100) — **Brian McKenzie**

The E. G. Baker Scholarship (\$250) — **Pamela Murray**

The Merlin Grove Memorial Missionary Scholarship (\$250) — **Marilyn Batten**

Alumni Scholarships (\$350 each) — **Margaret Mikelait, Linda Shields, Mark Boughan**

Cameron Orr Memorial Scholarships (\$500 each) — **Ted Blenkhorne, Stewart Brown, Kevin Fleetwood**

Undergraduate Scholarships: (\$100)

The F. V. Ellis Scholarship in Evangelism — **John Kessler**

ACADEMIC AWARDS:

Proficiency Award: (OBC Bookends)

Given in recognition of Christian character, academic performance, contribution to college life and Christian service.

The R. J. Koffend Graduate General Proficiency Award — **Ella Harding**

Departmental Awards: (OBC Bookends)

Given in recognition of outstanding academic achievement in the various departments. Open only to graduating students.

John McNicol Memorial Award in Biblical Studies — **Carolyn Moulton**

J. B. Rhodes Memorial Award in Theology — **Warren Charlton**

Percy H. Harris Memorial Award in Pastoral Studies — **James Byrne**

William R. Quinn Award in Missions — **Bonita Coker**

Lester Lankin Memorial Award in Christian Education — **Clarence Hood**

Joseph C. Macaulay Award in Music — **Elizabeth Plaxton**

Jean C. Scott Memorial Award in General Arts — **Ian Campbell**

Bursaries For Graduating Students: (\$300)

The Arthur Alloway Missionary Bursary — Given to a student who has expressed intention of commitment to being a full-time professional missionary and will use the bursary to further this commitment — **Ruth Carter**

The Arthur Alloway Bursary for Advanced Studies — Awarded to a student entering an educational institution for advanced studies and who is planning on entering the Christian ministry — **Ian Campbell**

General Awards:

The John Honeyman Greek Proficiency Award — Awarded to the student who has demonstrated the highest degree of proficiency in New Testament Greek. (OBC Bookends) — **Elaine Pequenat**

Blackthorn Award — Awarded annually to a student entering the final year of the B.Th. degree program. (\$50 College Bookstore Voucher) — **Ted Blenkhorne**

The Ex-Rabbi Henry Bregman Memorial Award — Awarded to the student who has achieved the highest academic standing in Introductory Hebrew. (\$50) — **Thomas Olsen**

The Emma Heffer Memorial Award for Scripture Reading — Awarded to the non-graduating student who wins the Scripture Reading Competition. (OBC Bookends) — **Brenda McKnight**

The Canadian Bible Society Award in Scripture Reading — A special edition of the New Testament in Greek and English — **Gordon Finlay**

DELTA EPSILON CHI: This is the Honour Society of the American Association of Bible Colleges.

Ella Harding **Richard Laybourn** **James Bryne**
Kenneth Kush **Carolyn Moulton**



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"WHAT A FRIEND"

It was the spring of '42, a time when all the world was in turmoil. Men and women lived in fear of their lives. And even those living in comparative safety felt the wings of fear brush their hearts in hours of blackout, air-raid drills and the constant rumble of army trucks moving the troops to departure points for active duty.

So it was in the sleepy-hollow town of Lockeport, Nova Scotia. Even here life's patterns were changing, and as a result men changed — and women feared.

Yet, as is so often true, it was in this time of severe strain that young Garnett Williams found security in the day-to-day round of caring for her family. And since she was a Christian, she found peace in God's presence with her.

She was only a young Christian then. Her faith was sometimes unequal to the fears of spending hours alone in a house, almost literally on the main highway travelled by the soldiers. Her husband working long hours because of the shortage of men in his factory, she spent days, and often evenings with only the company of her six-year-old daughter and four months-old baby girl.

As all women know, it is in times like these that fear — often irrational and undefinable — grows and grows. Yet it is in times like these, also, that God shows His tender love for His children, and a small incident, insignificant now, proved this to Garnett as perhaps nothing else could have done.

Life goes on — even in times of stress. Routine tasks filled the days. And now spring housecleaning left little time for worry. Little Joyce found delight and importance in washing and drying special dishes, running errands, helping Mom.

Monday was curtain washing day, and the windows dropped their veils to let the world see in for a time. Clean, sparkling, four of them presented freshly scrubbed faces to that main highway, and to any curious passers-by.

The house had a wide verandah, perfect for sitting out on a summer evening, or, as Garnett was soon to find out, tempting to a foot-weary soldier passing along that highway.

Busy polishing the front door which stood primly, dead centre between those shining windows, Garnett was

rooted to the spot when a loud knock set the door panels under her hand vibrating. Clasp little Joyce by the hand and motioning her to silence, she manoeuvred to the edge of the window, through which she saw a khaki sleeve. Soldiers!

So what? you say. But remember those were days when "Eat, drink and be merry, for tomorrow we die," became a literal philosophy to many men. And Garnett had seen troops of drunken soldiers, and had heard accounts of their deeds and misdeeds. Daily newspapers fed readers' minds with stories of rape, brutality and abuse that were far from reassuring.

Alone in the house, no phone, two small children, and open windows through which "that man" might look at any moment. She was in the only place where she could not be seen. Panic froze her. Flattened to the door, she waited. Joyce, still as a mouse, caught by the fear she felt in her Mom, waited too.

"Lord, send him away," the mother prayed. But he stayed, perhaps enjoying the cool shade of the verandah. Through the door she could hear sounds of settling down, as the man rested on the chair in front of the windows.

"God, what can I do? Suppose the baby wakes up and cries. Then he'll know someone is home."

Panic, unreasoning and blind, welled up, almost drowning the small twig of trust to which she clung.

Then a sound pierced her panic-clouded consciousness. From the other side of the door, from the soldier seated in the chair, came a clear whistle:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

As the notes died away, footsteps scraped down the front steps, and gravel crunched as the soldier went on his way — quite unaware of the fear and the blessing he had brought to that home.

Only a moment in time, but what a lesson learned. Mom and Joyce hugged each other and laughed at their fears, erased now by a whistle from a soldier and the knowledge reinforced

of "the friend we have in Jesus."

The baby? Well, she slept through it all. But she has heard the story often since, and she too has grown up to love and trust that Friend, and to pass on to you the story so often told her by her mother.

(Marlene Williams)

SUMMER SCHOOL FOR WRITERS ANNOUNCED

The fourth annual Canadian School of Christian Writing is to be held this summer in Toronto from June 20 to 23 at Glendon Campus, York University. The school is sponsored by DECISION magazine which is published monthly by the Billy Graham Evangelistic Association. The magazine has 105,000 Canadian subscribers.

DECISION magazine sponsors schools of Christian writing in various parts of the world, and thousands of people have had their introduction to journalism in such schools. The Canadian schools of past years have had average enrolments of over 120.

"We're especially anxious to assist young people", says Leslie K. Tarr, Toronto author and Canadian consultant to DECISION. "People of all ages from all churches, however, are welcome to come."

Dean of the school is Dr. Sherwood E. Wirt, editor emeritus of the magazine and author of several widely distributed books. The faculty includes active writers, editors and publishers.

This year's faculty is drawn again primarily from Canada. Canadian participants will include Mr. Tarr; Douglas C. Percy, novelist and freelance writer; Barrie Doyle, free-lance writer; Grace Irwin, Toronto novelist; Lois Neely, special assignment writer for READER'S DIGEST; Doug Hall, novelist and T.V. personality; Ellen Trimmer, author.

American participants, in addition to Dr. Wirt, will be Roger Palms, Associate editor, Decision; Clayton Carlson, editor-manager, religion book department, Harper & Row; Virginia Murr, senior book editor, Tyndale House Publisher; and George Beverly Shea, Canadian-born member of the Billy Graham team.

Further information about the school may be obtained by writing to the Registrar, School of Christian Writing, Box 841, Winnipeg, Manitoba R3C 2R3.

Faculty Changes

Time and tide bring their changes. And O.B.C. does not escape them. In the will of God, the following changes will take place in the faculty ranks:

The Gasts to the Mission Field

We must train them well at O.B.C.! Not only do students commit themselves to the will of God, but so do the faculty.

In August, David and Sharon Gast, both alumni, (and for 9 years David has been a member of the Music Faculty), will leave for Costa Rica to study Spanish. Then they take up their new appointment as missionaries with the World Radio Missionary Fellowship (radio station HCJB — Heraldng Christ Jesus' Blessings!).

Pray for the Gasts and encourage them in the Lord and in this step of faith.



J. David Gast, B.S.M., A.R.C.T., M.F.A.



Gordon W. Dorey, M.A.



Dr. Richard Houts

The Doreys Return

After spending a sabbatical teaching in the Asian Theological Seminary in Manila, Philippines, Mr. Gordon Dorey returns to take up his duties as Registrar and as Chairman of the Pastoral Dept. He will be among us as a "flame of fire" (Psalm 104:4) after his long exposure to overseas ministry. Welcome home, Gord and Norma!

The Houts Return "Home"

For six years, Dr. & Mrs. Richard Houts have been on "loan" to us from the U.S.A. Now the homeland calls them back again. Dr. Houts will take up his new duties as Director of Field Education and Associate Professor of Management and Marriage Enrichment at North American Baptist Theological Seminary. He has made an invaluable contribution to the Christian Education Dept. We are grateful for his friendship, fellowship and service, and return him home with love and prayers.



Dr. Frances White

Dr. White Enters Full-time Counselling Ministry

Dr. Frances White came to us two years ago as Associate in the Community Life Department. While at O.B.C. she has lectured in various courses and has been vitally involved in counselling students.

It is this involvement that has led to her decision to pursue a full-time career in counselling. She leaves us to join the Institute of Family Living in Toronto.

We wish her God's best in this vital ministry.



David A. Bell, Th.M.

Acting Dean Appointed

With Dr. R. Matheson, Academic Dean, moving over to head up the new Ontario Theological Seminary (the Graduate Division of O.B.C.) his office fell vacant. Since the Lord has not sent us a replacement for the coming year, MR. DAVID BELL will be ACTING DEAN. Since he will also continue as Chairman of the Christian Education Department, he is in for a full and busy year. Pray for him.

God is My Employer

BY Russell J. Fornwalt

God is the Chief Executive of the factory, firm, farm or wherever I may work. He is the Chairman of the Board of the bank or any other business where I may be employed. God is my employer.

Whether I work behind a desk, on the deck of a ship, at the docks or in a department store, I work for God and I work with God. I work for and with God, for everything is of God. I am one with God and one with all mankind; therefore, I labor with love. I say with Kahlil Gibran, "Work is love made visible."

I work, then, for the Glory of God and for the benefit of all mankind. As I teach school, heal the sick, repair watches, keep books, practice law, serve as a missionary or nurse, or sell groceries, I know that I am working to advance the cause of Christ.

As I design cars, style clothes, cut hair, drive a bus, paint portraits or preach sermons, I use the intelligence, ingenuity, imagination and insight which God has so lovingly given to me. I know with the Psalmist, "Except the Lord build the house, they labor in vain that build it." (Psalm 127:1). God guides, guards and governs my every move for which I am grateful.

I am blessed with an abundance of ability, agility and utility. God, my Creator, has filled my cup with countless capabilities and characteristics. My God-ordained career or vocation then, is to become all that I am capable of becoming in His vast and varied world of work. And I become that all only as I give to mankind what God has so generously given to me.

With the poet, Carlyle, I realize, "All work, even cotton spinning is noble; work alone is noble. A life of ease is not for any man, nor for any God." Whether I work, then, as a porter or president, I do so to bless all mankind. God, my employer, maintains and sustains me as I go about my business — His business, for my purpose is God's purpose.

God is my employer, and He commissions me to make maximum use of my endowments to bless men and women everywhere. This is my sole reason for being. This is my life's work.

"The Lord is my shepherd." He leads me now into the paths of progress, prosperity, right employment and spiritual perfection.

God, my employer, provides me with opportunities at all times. Therefore, I have no fear of economic recession, depression, work stoppages, lockouts, political activity, elections or a shortage in the energy supply. For as one door closes in my God-guided and God-governed life, a better one opens. God is my Source of limitless energy and supply.

Automation and computer science are wonderful ideas that have come from God. "We know that all things work together for good." (Romans 8:28). I have no fear of the greater mechanization of industry and agriculture. Faster and more efficient work methods and machines are divinely ordained for the benefit of all. For, in the final analysis, they are inspired by God.

God is dynamic. God's way is change, expansion and progress. Since I am one with the Almighty, I, too, change, expand and progress in my business or profession. I go from "glory to glory." Since God is the source of my wisdom and power, there is no challenge too great for me. "Is anything too hard for the Lord?"

Vocationally speaking, I am always in my right place. Even though a particular mine or mill, factory or foundry has terminated my employment, God is still my employer. He is still looking out for my welfare and future. "The Lord will perfect that which concerneth me." He will guide me to the place that is best for my self-development, self-expression and self-fulfillment. In all humility, I know that my talents are needed for the building of a better world. That better world is God's kingdom.

My right place today may be in an employment office, exploring new or more appropriate job opportunities. My right place today may be scanning "Help Wanted" ads, writing letters or resumes, checking the telephone directory for job leads or canvassing prospective employers.

In any case, I am in my right place now and always. Knowing this, I do not demand nor do I direct or dictate to God, for He knows exactly what I need and when. I rest with the assurance of Isaiah, "Before they call I will answer; and while they are yet speaking, I will hear."

God is my employer and my employment provider. I am never disturbed, doubtful or distrustful. I know that I am in my right place now. I know that at the proper time God will advance me appropriately into work of greater learning, service or responsibility.

God has richly endowed me with endless energy, enthusiasm and enterprise. I use these to the fullest in the performance of my duties now at hand. I am ever grateful for God's guidance and love.

God is my employer, and I dedicate the totality of my talent, training and temperament to Him. In so doing, I attain self-realization, and I serve all mankind.

Mr. Fornwalt is Vocational Counselor for Big Brothers, Inc., of New York City

MOON 'MUST BE RICHEST MAN'

LOS ANGELES (EP) — The teachings of the Rev. Sun Myung Moon, self-styled "new Messiah," indicate that the Korean prophet must become the richest and most powerful man in the world to achieve God's will.

A document prepared by Moon's Unification Church stated that all creation yearns to submit to the man. Even the money in other people's pockets is "crying" because it wants to be blessed by Moon, his fanatical followers are told.

The cultist is being subjected to increasing scrutiny in the press and in Congress. Senator Robert Dole, Kansas Republican, has asked the IRS to audit the church.

CONCERNED ABOUT ALCOHOLISM AND DRUG ADDICTION?

The Christian community should be as concerned as secular society is. And more so.

If you want up-to-date information, write the

Do It Now Foundation
Institute for Chemical Survival
P. O. Box 5115
Phoenix, Arizona 85010

They will send Educational Materials catalogue and sample folders.

Let's be with it — NOW!

Did You Know That There Are Five Worlds?

Widespread poverty is a common condition of almost all Third World nations and creates a common attitude of mind toward the industrialized world. Yet the gradations of poverty within the Third World — between oil-rich Kuwait on the Persian Gulf with its \$8,450 per capita yearly income, and the barren Chad, in sub-Sahara Africa, with its \$90 per capita — are such that some analysts now divide the globe into five economic worlds:

***First World** (pop. 750 million). The industrialized countries of Western Europe, North America (the U.S. and Canada) and Asia (Japan, Australia, New Zealand) with capitalist market-oriented economies. South Africa and Argentina are economically oriented toward the First World. So are Western Europe's three relatively poorer nations: Spain, Portugal, Greece.

***Second World** (pop. 1.3 billion). The avowedly Communist states, the U.S.S.R. and its Eastern European satellites, maverick Albania, and China — which considers itself Third World but economically belongs to the Second. (The Chinese, making a large political classification, consider the First World that of the superpowers, the U.S. and the U.S.S.R. In the Second World are the respective superpowers' allies in Eastern and Western Europe, and the Third World consists of all the rest.)

***Third World** (pop. 620 million). Those states that, although relatively nonindustrialized, need time and technology rather than massive foreign aid to develop their economies. In this group are the cash-heavy members of (OPEC), such as Kuwait, various African and Asian countries sitting atop key natural resources (Zaire and Zambia with copper; Malaysia with tin, rubber, timber) and those countries that are developed enough to attract foreign investment and borrow on commercial terms (Taiwan, Singapore, South Korea, Mexico).

***Fourth World** (pop. 930 million). Those underdeveloped countries possessing some raw materials and

some of the infrastructure (ports, railways, electric systems, etc.) essential for development, but needing financial help and preferential trade treatment from the industrialized world to boost their exports and pay for imported technology. In this group are such Arab states as Egypt, Jordan, Tunisia, the countries on South America's west coast and the Atlantic and Indian Ocean coasts of Africa and such important Asian countries as India, Pakistan, Thailand.

***Fifth World** (pop. 175 million). That mixed and miserable assortment of countries so appallingly overpopulated (Bangladesh) or so underresourced (Chad) and so unable to feed themselves that they seemed destined to remain economic cripples, doomed to living almost permanently on other nations' charity.

(From: Time Education Program)

And God loves them all! Do we?

ILLITERACY ON THE INCREASE 800 MILLION CANNOT READ

NEW YORK (EP) — Despite efforts by UNESCO to eradicate world illiteracy, the organization's latest report reveals that there are now 800 million illiterates in the world — an increase of 65 million since 1965.

The "experimental world literacy program" launched by the United Nations Educational, Scientific and Cultural Organization (UNESCO) 10 years ago reached only 1 million illiterates — not all of whom were taught to read and write.

It is reported that the project was hampered by a variety of problems. Among them were "bureaucratic tangles," transportation problems in outlying areas, and linguistic problems when various languages or dialects are used in a country.



ALL YESTERDAY'S ALUMNI — VISIT TO-DAY'S NEW CAMPUS!

ALUMNI HOMECOMING: SATURDAY, OCTOBER 16, 1976

STARTS 9:00 A.M.

COME SEE! GO TELL!

Alumni News

Compiled by: Ione Essery

AN ALUMNUS HAS WRITTEN:

"We are quite thrilled over the steady growth the college is making and for the courageous decision by the Board to purchase Regis College. We do hope all the friends and alumni will rally to pay off the debt before the College becomes enmeshed in heavy interest payments, which can be very deadening.

"As life-long missionaries we are not rich, as you will understand, but God has been very good to us. We have had to save vigorously, but God has blessed us in unexpected ways.

"I have never forgotten the help I got from O.B.C. when I came to Toronto and entered as a poor farm boy, very lacking in basic education. I knew I was called to serve overseas, and it was O.B.C. which helped me begin to overcome my academic deficiencies and trained me in the basics of the Christian faith, which I have never forgotten, nor laid aside.

"My wife and I decided to leave a gift to the work of the College in our wills, but after the big decision to enlarge the College quarters, it was revealed to us that it was not an after death bequest the College needed, but a gift right now.

"With this thought in mind, we have decided to send you \$5000.00 (five thousand dollars) and if all the older alumni in circumstances similar to our own would do the same, how wonderful it would be and what a joy it would be to you.

"To further illustrate our income situation, I have just returned from the Income Tax Office with the welcome news that we do not qualify for Income Tax payment.

"It gives us joy to send this gift, and we wish you rich blessing in the strategic, formative days ahead."

Ed. Note: Now there is a true Alumnus. A missionary, trained at O.B.C., returns to help the Alma Mater. It would be wonderful if all Alumni had a similar interest and concern.



Mr. & Mrs. W. D. Thomas

CONGRATULATIONS

MR. & MRS. W. D. THOMAS celebrated their Diamond Wedding anniversary on June 26, 1975. Mr. Thomas is a member of the Golden Mile chapter of Ontario Bible College Alumni, graduating in 1922 from Evening Classes.

In answer to the question: "What have these 60 years meant to you?" Mr. Thomas wrote:

"I was the Bible School Superintendent of Annette St. Baptist Church and the West Toronto Baptist Church for 29 years. During that time some of my Sunday School boys became ministers of the glorious Gospel, men like Dr. Gordon Brown, Rev. Ed. Pinkerton and Rev. Cecil Dolby.

"After retiring as Superintendent, I was asked to teach the Adult Bible class of West Toronto Baptist Church and have been doing this for over 25 years.

"Mrs. Thomas was a teacher in our Bible School for many years and was treasurer of the Women's Devotional and Missionary society for over 30 years.

"We have much to praise God for during these 60 years together."

The Thomases have one son, Alan, a member of Weston Baptist Church, and one daughter, Lauramay, a member of Long Beach Baptist Church, California.

MEMBERS OF CLASS OF '73

We are assembling a class newsletter. Please write Dave Morrison with your news by July 16.

David Morrison
550 Deepwood Drive
Apt. 3J
Mundelain, Ill. 60060
U.S.A.

ALL ALUMNI AUTHORS

On our new campus we will have a Heritage Room recording the long and glorious history (82 years) of the College and its Alumni.

We would like to have autographed copies (contributed!) of any books written by our Alumni. If you would share this phase of our heritage, send copies to:

Miss Ione Essery
Alumni Office
Ontario Bible College
16 Spadina Road
Toronto, Ont. M5R 2S8

(I.E.)

ON THE HOME FRONT

* REV. GIBSON BROWN '35 was inducted on March 11 as pastor of the Baptist Churches at Springford and Mount Elgin, Ont.

* REV. PAUL BUCKNAM '75 (H.I.M.) was ordained on April 18, at the Paia Baptist Church, Maui, Hawaii.

* MR. WILLIAM BUIKEMA, B.R.E. '69, received the M.Div. degree from McMaster Divinity College, Hamilton, Ont. on May 5.

* REV. & MRS. ARTHUR GREER '37 (NELLIE DAVIES '37) at Trent, S. Dakota. He is currently Interim Pastor at First Baptist Church, Brookings, S.D.

* REV. STEPHEN JONES, B.R.E. '73 was ordained on April 2 in Brooker Baptist Church, Cottam, Ont.

* REV. DAVID LOVE '68 received the M.Div. degree from Emmanuel College, Toronto, in May and was ordained on May 27 in Peterborough, Ont., in the United Church of Canada.

* REV. GEORGE McALPINE '37 has been appointed 'Representative for Special Ministries with T.E.A.M. and is available for Bible and Missionary Conferences across Canada.

* MR. GEORGE McKNIGHT '67-'69 is pastoring Courtright Baptist Church, Courtright, Ont.

* MR. GEORGE MELENDY, B.R.E. '72, was inducted into the pastorate of West Memorial Church in Toronto on February 20.

* REV. EWALD POINTNER, B.R.E. '70, was ordained in November 1975 as pastor of Austin Square Baptist Church, Lynn, Mass.

* REV. DeLOSS SCOTT '34 retired April 30 as Associate Pastor of Temple

Baptist Church, Sarnia, Ont. He and Mrs. Scott will live in St. Catharines.

* REV. CARL SIMONS, B.R.E. '75, was ordained into the pastorate of Calvary Church, Smiths Falls, Ont. on January 15.

* REV. WILLIAM SMITH, B.Th. '70, was ordained in Binbrook Baptist Church, Binbrook, Ont. on February 19.

* REV. RONALD THORNTON, B.R.E. '74, was ordained on January 28 at Minden Gospel Church, Minden, Ont.

* MR. RAVI ZACHARIAS, B.Th. '72, received the M.Div. degree in June from Trinity Evangelical Divinity School, Deerfield, Ill.

ON FURLOUGH

* MR. & MRS. WM. BALDWIN (MARION MILDON '60) from Greece in June (G.E.M.) on a mini furlough.

* MISS ELEANOR BOYES '57-'58 (W.R.M.F.) from Shell, Ecuador, S.A. in March until the end of June.

* MISS MARILYN BRIARD '66 (A.I.M.) from Zaire, Africa in February.

* MR. & MRS. GERALD BROCK, B.Th. '62 (W.B.T.) from the Philippines, arriving in Canada at the end of August.

* MR. & MRS. ROBERT COOCH '55-'58 (HELEN SANDERSON, B.Th. '59) from Zaire, Africa (A.I.M.) on January 31.

* MR. & MRS. PAUL ESTABROOKS, B.Th. '66 (DIANNE PALMER, B.R.E. '63) from the Philippines (F.E.B.C.) in May.

* MR. & MRS. ERNEST FROST (MAY RUSSELL '28) from Zambia, Africa (A.E.F.) arriving in Canada in July.

* MR. & MRS. LESLIE GREER, B.R.E. '74 (NORMA KIERSTEAD '58) from Nigeria, W. Africa (S.I.M.) in June for three months.

* REV. & MRS. HAROLD HILL (BETTY FRAZER '49) from Nigeria, W. Africa (S.I.M.) from June to September.

* MISS JOY HILL, B.R.E. '72 (W.R.M.F.) from Shell, Ecuador, S.A., May until August.

* MR. & MRS. EWART JONES (GERTRUDE GIBB '30) from Argentina, S.A. in April.

* MISS RUTH LAMBSHEAD, B.R.E. '51 (A.E.F.) from Malawi, Africa in May.

* MISS GLADYS LINTHICUM '62 (T.E.A.M.) from Peru, S.A., May until August.

* MISS SUE McLEOD, B.R.E. '74 (S.I.M.) from Nigeria, W. Africa in June, on a mini furlough.

* MISS MARGO RODGERS '71-'72 (W.B.T.) from the Philippines in May.

* MR. & MRS. JOHN SHANNON (JEAN MARTIN '53) from Argentina, S.A. (C.&M.A.) in January.

* MISS DORIS WISSLER, B.R.E. '71 (W.R.M.F.) from Quito, Ecuador in May.

* MR. & MRS. DONALD WUNKER, B.Th. '70 (U.F.M.) from Dominican Republic, W.I. June to the end of August.

* MISS RUTH YOUNG '40 (O.M.F.) from the Philippines in April.

TO THE FIELD

* MISS GLORIA AMRITT '60 (L.A.M.) to Colombia, S.A. in May.

* MISS MARTHA BLAIR, B.Th. '63 (O.M.F.) from Malaysia to the Philippines on April 14.

* MISS BEVERLY KUEHL, B.R.E. '70 (B.M.M.) to Fairview Baptist Bible College, Jamaica, W.I. in December, 1975.

* REV. & MRS. WILLIAM LARGE '48 (RUTH BEAL '48) to Lima, Peru, S.A. (A.B.W.E.) in February.

* MISS BERNICE LEE '51 (W.E.C.) to Liberia on March 26.

* MISS BEATRICE LOVELADY '50 (A.E.F.) to Natal, S. Africa on April 30.

* MR. & MRS. CLARENCE McMULLEN (CATHERINE POLSON '62) to India (C.P.O.M.B.) in February after a mini furlough in Canada.

* MISS NOEMI NAVARRO, B.R.E. '74 (L.C.) to Spain in March.

* MR. & MRS. CLINTON NEWMAN '67-'68 (A.E.F.) to Swaziland, Africa in May.

* REV. & MRS. WM. PATERSON, B.Th. '57 (MARGARET KENNEY, B.R.E. '60) to Transvaal, S. Africa (A.E.F.) in May.

* MR. & MRS. TERRY REGNAULT '69-'70 to the Chad, Africa (T.E.A.M.) in June.

* MR. & MRS. BRIAN SEELEY, B.R.E. '70 (W.R.M.F.) to Costa Rica, C.A. in April for 8 months language study for service in Quito, Ecuador.

* MR. & MRS. DAVID GAST, B.S.M. '68 (SHARON WILSON '67) to Costa Rica in August for 8 months language study prior to service with W.R.M.F. in Quito, Ecuador.

* MR. & MRS. EDWARD VAN-DERMEER '68 (MARION MILLER,

B.R.E. '68) to Irian Jaya in May (U.F.M.)

* MR. & MRS. HUGH WORSFOLD '53 (OLIVE RICHARDS '54) to Costa Rica (L.A.M.) in February after a mini furlough.

MARRIAGES

* MISS MARGARET CLARKE '72-'73 to MR. DAN BURKHOLDER on June 7, 1975 at Bethany Baptist Church, Harriston, Ont. MISS ELIZABETH CLARKE '68-'69 was a bridesmaid and soloist.

* MISS BARBARA COLE, B.R.E. '76 to MR. CLARENCE HOOD, B.R.E. '76 at Huron Park Baptist Church, Woodstock, Ont. on May 8. REV. LANCE JOHNSON, B.Th. '69 officiated. MISSES RUTH WALDEN, B.R.E. '75 and RUTH PARR, B.R.E. '76 were bridesmaids. MR. JIM ESTEP, B.R.E. '76 and MR. RICK HAYDEN, B.Th. '76 were best men. MISS JANE SHANTZ, B.R.E. '76 provided the music on the flute. REV. GLENN TAYLOR, O.B.C. faculty was master of ceremonies at the reception.

* MISS JOAN COLLINS '62 to MR. DENNIS SAVAGE on August 30, 1975 at Armour Heights Presbyterian Church, Toronto. MISS GAIL KINGSLLEY '62 was a bridesmaid.

* MISS LESLIE GARROD, B.R.E. '75 to MR. DELBERT CRESSMAN on September 20, 1975 at Faith Baptist Church, St. Thomas, Ont. MRS. GREG YOUNG (LOIS GARROD '72) was matron of honour. MISS SHIRLEY UNGER, B.R.E. '75 and MISS MARION VANDENAKKER, B.R.E. '75 were bridesmaids. MISS BETTY PLAXTON, B.S.M. '76 was the organist and MISS EDITH NORMAN, B.S.M. '76 was soloist.

* MISS ELLA HARDING, B.R.E. '76 to MR. ROBERT NIXON in Temple Baptist Church, Sarnia, Ont. on June 5. REV. LAMBERT BAPTIST, B.R.E. '64 officiated. MISS SHARON STEPHENSON, B.Th. '76 was maid of honour; MISS JANE SHANTZ, B.R.E. '76, flautist and MISS BRENDIA HIEBERT '78, soloist provided music.

* MISS BRENDIA HOWES '73-'75 to MR. DAVID DICKINSON on April 24, in St. John's United Church, Bellwood, Ont. MISS LAURIE MacDONALD '76 was the soloist.

* MISS LESLEY KAYSER, B.R.E. '70 to MR. JAIME SUAREZ in Cochabamba, Bolivia, S.A. on May 29. Mr. Suarez

is the Director of Youth for Christ in Bolivia.

* MISS RUTHANNE LAMBSHEAD '75-'76 to MR. PAUL WARTMAN, B.Th. '76 on June 5 in Park Avenue Church, Burlington, Ont. MR. JOHN SAYNOR, B.R.E. '72 officiated. MISS BARBARA WARTMAN '77 was a bridesmaid; MR. STEVE BRAMER, B.Th. '76 was an usher; and MR. JIM HEAD '79 was soloist.

* MR. RICHARD LAYBOURN, B.R.E. '76 to MISS CAROL JENNINGS in Immanuel Baptist Church, Willowdale, on June 12. REV. GORDON DOREY, B.Th. '57 officiated and MR. JERRY PARENT '77 was usher.

* MR. JAMES LITTLE, B.R.E. '72 to MISS NANCY MACKEY on March 20 at Spring Garden Baptist Church, Willowdale. MR. ROBERT DOBSON '70 was the best man.

* MISS RUTH LOEWEN, B.Th. '76 to MR. DAVID MacINNIS on May 31, 1975 in Parkland Baptist Church, Sault Ste. Marie, Ont. REV. RON SCHINDEL, B.Th. '67 officiated. MRS. DAN BURKHOLDER (MARGARET CLARKE '72-'73) was soloist.

* MR. RONALD MILLS '73-'74 to MISS MARION QUINN in Banfield Memorial Church, Toronto, on March. 20.

* MISS ALICE PENNER '73-'74 to MR. DANNY COVER, B.Th. '75 on March 19, at Fort Gary Mennonite Brethren Church, Winnipeg, Man. MRS. DAVID MORRISON (LINDA, B.R.E. '75) and MISS NANCY BRUBAKER '73-'74 were bridesmaids and MR. BRIAN JOHNSON '77 was the best man.

* MISS DAWN RAMEY, B.S.M. '72 to MR. SETH CROWELL at Port Mouton Baptist Church, Port Mouton, N.S. on December 27, 1975.

* MISS RUTH VOLD '72-'73 to MR. LLOYD H. MARKLE, B.Th. '75 at Flamboro Centre Baptist Church on June 12. REV. JOHN ROBERTS '49 officiated. MR. PETER MCKNIGHT, B.Th. '76 and MR. WILF BALL, B.Th. '75 were ushers. MR. McKNIGHT was also a master of ceremonies.

BIRTHS

* To MR. & MRS. GORDON ABRAHAM, B.Th. '75 (RUTH FELHABER '70-'71) a son, Mark Andrew, on February 7 in Markdale, Ont.

* To MR. & MRS. JOHN ADAMS, B.Th. '73 (CAROL, B.R.E. '73) a

daughter, Mayela Marie, in Quito, Ecuador, S.A. on March 6.

* To MR. & MRS. BRUCE CAMERON (LINDA NOLSON '64-'66) a son, Douglas Graeme, on August 12, 1975 in Toronto.

* To MR. & MRS. GARY CARTER, B.Th. '70 (WENDY ERICSSON, B.R.E. '70) a son, Robin Ellis, on February 5 in Milton, Ont.

* To MR. & MRS. MICHAEL DAHLKOEETTER (GLADYS MERRITT '65-'67) a daughter, Karen Spring, on March 25 in Austin, Texas.

* To MR. & MRS. ROAN ELFORD, B.Th. '71 (PAT LEWIS, B.R.E. '73) a daughter, Shelene Joy, on September 27, 1975 in Cold Lake, Alta.

* To MR. & MRS. PETER ELLIS, B.Th. '63 (URSULA SCHMITT '64-'65) a daughter, Miriam Esther, on May 28, 1975 in Fergus, Ont.

* To MR. & MRS. DAVID FOURNIE (SHIRLEY ROGERS '70-'71) a son, Jonathan Paul, on March 20 in Duncanville, Texas.

* To MR. & MRS. KEITH HADIGATE (SHAWN KENSETH, B.R.E. '75) a daughter, Jennifer Cara-Jayne, on February 26 in Barrie, Ont.

* To REV. & MRS. JACK HAWKINS '62-'66 (ESTHER FUNE '65-'66) a chosen daughter, Sheri Lyn, in January, in Regina, Sask.

* To MR. & MRS. PAUL HIRONS, B.R.E. '74, a son, Ryan Scott, on March 4 in Scarborough, Ont.

* To MR. & MRS. HANS KOUWENBERG (COLLEEN REID, B.R.E. '69) a son, Jonathan Aleksander, on October 27, 1975 in Prince George, B.C.

* To MR. & MRS. KENNETH MORGAN, B.Th. '70 a son, Michael Belair, on February 10 in Toronto.

* To MR. & MRS. DAVID PINKERTON, '72 a daughter, Rachel Dawn, on January 30 in Galt, Ont.

* To MR. & MRS. KENNETH SADLER (LYNN HATTON '68) a son, Scott Andrew, on March 11, in Oakville, Ont.

* To MR. & MRS. JIM TURPIN, B.R.E. '72 (RUTH REGNAULT '69-'70) a son, Scott Jonathan, on March 10 in Norway.

* To REV. & MRS. PETER-JON VAN EK VEENSTRA, a son, Hendrik William Brandt, on February 19 in Victoria B.C. Also recently a chosen son, Dali, and two chosen daughters, Corinne and Tabitha.

* To MR. & MRS. MAC WIGFIELD, B.Th. '73 (MARLISE GEISSBERGER, B.R.E. '72) a daughter, Rebecca Susan, on February 22 in Toronto.

DEATHS

* MR. AUSTIN BEATTIE, husband of RUTH STARRETT BEATTIE, B.Th. '62 in Sydney, N.S. on June 25, 1975.

* MR. GORDON CLEMMER '21 in Woodstock, Ont. on March 19.

* MRS. S. P. EDENS (THEODORA WARREN '36) in Louisville, Ky. on April 25, 1975.

* REV. G. E. HUESTIS '23 in Truro, N.S. on July 22, 1975.

* MISS DAISY KINGDON '23 (W.E.C.) in Zaire, Africa on February 21, after 51 years of service for her Lord.

* MR. HERB KLINCK, husband of KATHERINE KREICK KLINCK, '20 in Kelowna, B.C. in February.

* MRS. ERNEST NULLMEYER (MARION SLIGHTE '49) in Barrie, Ont. on March 2.

* MISS MABEL POLLINGTON '21 in Hamilton, Ont. in September, 1974.

* MRS. CHARLES B. SMITH (RUTH STOCKDALE '58-'60) in Parry Sound, Ont. on January 23.

BOOKS

O.B.C. ELMORE HARRIS SERIES OF EVANGELICAL BOOKS:

Emotional Problems and the Gospel, by Vernon Grounds, Zondervan Publishing House, Price \$2.95. Another volume in our O.B.C. series, provides help for both Counsellors and Counselees. Dr. Grounds has wisely emphasized the Gospel as the answer to emotional needs, not human endeavour or wisdom. Highly recommended.

Also available in the same series:

The Old Testament in Contemporary Preaching, by Walter Kaiser, Price \$1.95.

Paul and Jesus, by F. F. Bruce, Price \$2.50.

BOOKS BY ALUMNI:

Thy Kingdom Come, by George Darby, Carlton Press, N.Y., Price \$7.95. Alumnus George Darby '31 gives us a fresh look at Daniel, in a series of studies he gave at his church. He writes of Daniel speaking to our contemporary world with a clarion call to a return to "simple faith". Books may be secured from the author at 9129 Hayes Drive, Overland Park, Kansas 66212, U.S.A.

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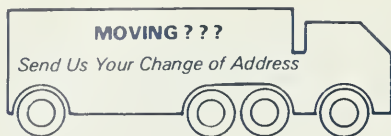
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